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CHRONICLE

Mexico.—The week has been marked by the usual sensational and misleading reports regarding the Provisional President and the Government of Mexico. The final announcement that a diplomatic reception would be given at Chapultepec Castle, by Señora Emilia de Huerta, the wife of the President, came as the explanation of the statement in the American press that General Huerta had fled for safety to the Fortress of Chapultepec, that he was hiding in the fortress, and that Vice-President Blanquet was planning the overthrow of his chief. Minister Aldape, it was rumored, had broken with the President, and was summarily relieved of his office. The fact is, that Aldape is now on his way to France, presumably on a secret mission for the Government. Increasing success is reported of the rebellion in the North. At Victoria, the capital of the State of Tamaulipas, about 350 miles north of Mexico City, the entire Federal garrison of 2,500 men was killed in the rebel assault on the town. The wholesale slaughter of prisoners is said to have been appalling. The Hon. Jacob M. Dickinson, President Taft's Secretary of War, at a dinner in Washington made the subjoined remarks on the mission of "Special Envoy" Lind: "It is a violation of all international laws and precedents. Nothing like it before has been attempted. . . . I am obliged to state that the experiment has been a failure, not only in the effort of the President to accomplish his purpose in Mexico, but in its effect upon foreign nations. It has weakened our standing as a nation, and has threatened our good name with disgrace." The New York *Sun* calls attention to a like failure on the part of President Wilson's "Personal Envoy" to Carranza, the Rev. William Bayard Hale, "al-

ready as busy as a wind-buffeted devil in Mexican affairs long before Mr. Lind was thought of." "The singular goings and comings of the Rev. William Hale constitute not the least perplexing and perhaps not the least distressing factor in the Mexican situation as it concerns the Government of the United States."

Mexican Congress Opens.—President Huerta, on November 20, drove from the Castle of Chapultepec to the Chamber of Deputies, where he read his message in person to the new Congress, the dissolution of which was one of the points insisted upon by the United States in the last communication made to Huerta by Special Envoy Lind. All the members of the Diplomatic Corps now in Mexico were present, with the exception of Nelson O'Shaughnessy, the American Chargé d'Affaires, who had received special instructions from Washington not to attend. The presence of the other members was commented on as an indication that Europe is not supporting the American policy. President Huerta's address was a brief explanation of his motives for dissolving the old Congress, most of the members of which are now in the penitentiary, accused of sedition. No allusion whatever was made by Huerta to the United States.

Mr. Taft on the Philippines.—William Howard Taft, in an address before 2,500 members of the Brooklyn Institute of Arts and Science, on November 19, warned President Wilson and Francis Burton Harrison, recently appointed Governor-General of the Philippines, against permitting political influences to direct their acts in administering the affairs of the islands. Passing from a scathing criticism of Mr. Harrison's first acts as Governor, Mr. Taft attacked and termed as ludicrous the legislation proposed for the Philippines by Representative

Jones, whose bill granting independence to the islands now is pending in Congress. Even a generation may be necessary, he said, before the Filipinos can be sufficiently educated to understand the burden, restraints and privileges of the liberty they so ardently seek. Representative Jones, he added, "has allowed the intriguing of the politicians of the Philippines, who have sought to exercise influence in Washington, completely to hoodwink him as to the circumstances in the islands and bring him to the advocacy of a bill which would be absurd in its operation and which would destroy the benefit of everything that has been done in the islands up to this time." The \$7,000,000 purchase of the land from the Friars, who were the legal owners of the property and could have insisted on their rights, Mr. Taft said, was a political rather than a real estate deal, and he justified it by pointing out that the commission has already sold part of the land to the natives, who otherwise would have insisted upon their agrarian rights, and this sale has wiped out the expenditure. The remaining part of the land is rented to the natives, and agriculture, previously neglected, is being revived.

Court Stays Sterilization.—The New Jersey statute authorizing the sterilization of criminals, feeble minded epileptics and other defectives was declared unconstitutional by the Supreme Court of the State. The act is held to be contrary to the Fourteenth Amendment to the Constitution of the United States, guaranteeing equal protection of the laws and to exceed the police powers of the State. The opinion was given by Justice Garrison. He pointed to the danger of permitting legislatures to proscribe those upon whom the surgical penalty might be performed. If sanctioned it might be extended to include those regarded as undesirable by a majority of a prevailing legislature. We discuss this at length under "Sociology."

Canada.—Now that the Macdonald election has been annulled, the Liberals are protesting the Chateauguay election, in which Mr. Sydney Fisher, Minister of Agriculture in the late Laurier Cabinet, was defeated by the Conservative candidate.—The ultra labor organizations are determined to obtain the release of the convicted Nanaimo rioters. At two Conservative meetings in British Columbia a large number of the members got in and howled down the Attorney-General, Mr. Bowser, and the Minister of Agriculture, Mr. Price-Ellison, shouting the Socialist song, "The Red Flag," at the top of their voices. The police were summoned, but were unable to restore order, and the meetings were dissolved.—Much indignation is felt at the exaggerations that are being spread in Germany to prevent emigration to Canada. On the other hand, thoughtful people are beginning to realize that immigration as it has been going on for some years past is not an unmixed blessing, and in a series of articles the *Devoir* has given good reasons why there should be a Royal Commission to discuss the matter.—Much

curiosity is felt regarding the course the Government will take in the approaching session with the Navy Bill. The general opinion seems to be that the Bill will be dropped, that the Government will proceed to the Redistribution Bill based on the last census, and will then dissolve for a general election. What will happen after that no one presumes to forecast.—It is said that the Niobe will be sent to the Pacific Coast to help the Rainbow to protect the fisheries. As the latter, for the lack of a crew, has been unable to do anything in the matter, it is not easy to see how the former can help her effectively.—The Liberals of Manitoba have taken advantage of the Roblin-Samuel fracas to renew vigorously their attack on the separate schools. They are supported by the Protestant press pretty generally throughout the Dominion.

Great Britain.—Mr. Winston Churchill states that the naval estimates will be larger next year. The number of seamen is to be increased considerably. Some of the Radical journals take it amiss and say that he remains at heart a Tory.—Sylvia Pankhurst has started a no-rent movement, in which a pledge is given to pay no more rent until women vote.—The question of Indians in South Africa is growing daily more serious. A thousand struck in the coal mines at Elandslaagte, in Natal, and marched down to Ladysmith, where they demonstrated with considerable disorder. As there are 140,000 of them in Natal, the danger of a general rising has to be weighed very seriously. Their fellow-countrymen in India are keenly interested in the matter, and are petitioning the Crown for justice. The whole matter comes down to the fundamental question: Is the British Empire a reality or not? If it is, the local interests of its parts must be subordinated to the general welfare, and so Canada must contribute to imperial defence. Great Britain must allow an imperial tariff. South Africa and Australia must admit the Indians. If it is not, the Indians may be excluded; but at the same time, Canada must be excused from contributing to imperial defence.—Larkin was released, it is said, on account of the Government's loss of 1,500 votes in Linlithgowshire. The workingmen caused it to be understood that, so long as he was in prison, they would support no Government candidate. The only thing giving a color of justice to the demand for his release was the question urged by his supporters: "Why should the seditious Larkin be in prison, while the seditious Carson is at liberty?" He is now fulfilling his undertaking of "carrying the fiery cross through England." He is making fierce speeches, denouncing the Government, Parliament, the laws, the police, the empire, and throngs hear him with enthusiasm. It is felt that the situation is very grave, that Larkinism is overshadowing Home Rule, the land question, and every other political issue, and that unless the Government can bring itself to act vigorously, no one can foresee where it will end.—The post office employees have demanded higher pay. Their request being refused, they are threatening

to strike. The Postmaster-General says, that anyone doing so will be considered to have resigned.—The United States income tax is causing a good deal of anxiety to the holders of American securities; first, on account of the uncertainty of its provisions, which leads many of the companies to make deductions while paying coupons, in order to cover possible demands, and secondly, the fear that eventually income tax will have to be paid on both sides of the Atlantic.

Ireland.—The Nationalists do not propose to allow the Carsonites to monopolize the war-talk on the Home Rule issue and have adopted the same tactics. A circular has been sent to all members of the Nationalist organizations announcing that it has been decided to form a National Volunteer force "to secure and maintain the rights and liberties common to all the people of Ireland." At a meeting held in Cavan there were 20,000 Nationalists present, and in the speeches made and the resolutions adopted, a dominant note was the fixed determination of the Northern Nationalists to resist any attempt to sever their Province from the rest of Ireland when Home Rule is granted, or even to consent to any dismemberment of Ulster for self-government purposes. Reviewing the situation T. P. O'Connor declares: "I remain unshaken in the opinion I have over and over again expressed that the Tories will before the end of the struggle submit with relief to such a compromise as will save Carson and the Orangemen from themselves. What form the compromise will take is not yet certain, but it is some advantage that the cabinet ministers are no longer offering the exclusion of the four Ulster counties, which no Nationalist could accept and even many Orangemen do not demand."—Of the new Land Bill, John Dillon says: "A measure providing for universal and effective compulsion is now offered by the Government, and it is well that it should be clearly understood that the Irish party have no intention of sacrificing that portion of the Bill."—The Development Commissioners have practically solved the difficulties in the way of making grants for experimental tobacco growing in Ireland. The idea of the Commissioners is to stimulate as well as assist the growers and re-handlers to produce an article which will be able in a few years to compete with the regular commercial growers and manufacturers, and it is hoped, at the end of the experimental season to hold their own in the open market.—A census Blue Book just issued shows that the number of Irish-born persons enumerated in England and Wales in 1911 was 375,325. A large proportion of the natives of Ireland in those countries were enumerated in Lancashire and Cheshire, which together contained 129,587; in London, together with Middlesex, Surrey, Kent, and the large suburban towns in Essex, 84,532; in Yorkshire, 32,459; in Hampshire, 16,538; in Durham, 16,074; and in Glamorganshire, 12,875. Altogether nearly 78 per cent. of the total was found in these areas.

Rome.—More American bluejackets availed themselves of the chance of getting the blessing of the Holy Father and several of the officers assisted at Mass in the Sistine Chapel on the anniversary of the Pope's coronation. The great procession of twenty-five Cardinals and a great number of Patriarchs, Archbishops and Bishops and Generals of Religious Orders escorting the Sovereign Pontiff entered the chapel between two lines of privileged persons, among whom were seen many American sailors. The Mass was celebrated by Cardinal Merry del Val.

—While the behavior of the American sailors for the most part has been exemplary, while seeing the city and surroundings, some of the newspapers complain because a few bluejackets at Naples engaged in fisticuffs. Several incidents are cited which caused a little annoyance. The *Giornale D'Italia* prints an open letter to Ambassador Page asking him to intervene on behalf of discipline or to have the warships recalled. Ambassador Page, whose attention was called to the reports, said things were not as bad as they had been made to appear. He was in Naples and the police there commended the sailors for their behavior. One policeman told him some of the men drank a little too much, but they were well behaved and always good humored. Mr. Page said he regretted that the roistering of a few was blamed on the entire party, who, he said, are as fine a body of men as can be found in the world.

France.—The possibility of a rupture with Italy is beginning to be mooted. The reason assigned is the growing strength of Italy. Its population is nearly as large as that of France and needs an outlet, but nearly all of the western half of North Africa is under the Tricolor except a small part of Morocco, while England has Egypt and Cyprus on the East. The concentration of the French fleet at Bizerta and Toulon under agreement with England is another cause of irritation. Moreover, France has taken Greece under its patronage, which of course galls the Italians.—More than 70,000 holders of St. Louis and San Francisco Railway bonds, amounting to 140,000,000 francs, were represented at a meeting in Paris. M. De Peyster, Inspector of Finances, delegated by the Government to report on their status, advised them to organize in defence of their interests, and to accept no reorganization scheme proposed from the United States unless it be perfectly satisfactory. The discussion following was very violent, especially with regard to the share of Speyer Brothers in the business. It seems that the bonds were represented as a real family investment and that 15,000,000 francs were placed last April, the proceeds of the sale being transferred by cable to New York only two days before the sudden revelation of the real condition of the company. The bondholders resolved to follow M. De Peyster's advice and appointed two defence committees, one for the 5 per cent. general bonds, and the other for the 4½ per cent. bonds of the New Orleans, Texas and Mexican divisions.

Spain.—Morocco is not yet peaceful, and a despatch from Tetuan says that Lieutenant Gil Rios and Captain Barreiro, of the Spanish army, were wounded by the Moors when passing over the enemy's position in an aeroplane. Lieut. Rios was wounded twice. Despite their injuries the military aviators managed to keep control of their machine and returned to the Spanish camp, where the aeroplane landed heavily. The two officers were scarcely able to move, and had to be lifted out of the machine. It is said that Lieut. Rios is seriously injured.

—The Queen, on her journey, is reported to have fallen ill, but the extent of the indisposition was, of course, very much exaggerated. Meantime, General Valeriano Weyler, of Cuban fame, resigned the Governorship of the Province of Catalonia, on the ground that he was a Liberal in politics and disagreed with the policy of the present Conservative Spanish Government. The General is very popular in Catalonia, and attempts were made to induce him to withdraw his resignation, but without success. Whether this has any political significance is not yet apparent.

Germany.—Socialists are constantly suffering new reverses. Their defeat during the preceding year in Alsace-Lorraine, Würtemberg and Bavaria was followed by the great losses sustained in the recent elections in Baden. A crushing defeat has now been administered to them at Jena and similar results are expected from the municipal elections in other cities. The Centre is everywhere fighting a fearless and successful battle.—The Krupp works have realized during the past year a clear gain of over thirty-five million marks, nine million more than in the preceding year. Fourteen per cent. dividends have been declared as against the twelve per cent. of last year. The immense works have been taxed to the uttermost of their productive possibilities. The employees are participating in the results of the economic success. Two million marks were placed in the pension fund for the officials and laborers, and two millions in the workingmen's holiday fund. Three millions are furthermore being expended in Christmas presents for the men.—The tango and similar dances are said to have been placed under interdict by the Emperor. According to this information, officers of both army and navy have been strictly forbidden to dance the tango, the one step and two step, while wearing their uniforms. The tango is discountenanced at court, and a court actress who wished to take part in a "tango feast" was seriously advised by the court director of plays not to participate in it. Officers are counselled to avoid intercourse with families where such dances are favored.—The Guelph Party still expresses its intention to continue the battle "for liberty, justice, and the independence of Hanover." On the recent occasion of the twenty-sixth birthday of the Duke of Cumberland, now ruler of Brunswick, the following message was sent to him: "With deep emotions of joy we look towards the lion-city, and true as

the firm hills we await the hour when justice shall triumph likewise in Hanover."—A petition has been submitted to the Reichstag to induce the Government to reconsider its decision in regard to the Panama-Pacific Exhibition. The leaders of the different parties, and particularly of the Centre, had first been consulted, and it is thought that a favorable sentiment exists among the Representatives.

Austria-Hungary.—The nations of the Dreibund are to erect a monument in honor of Emperor Franz Josef, as the only living monarch who took part in the establishing of the alliance between Austria-Hungary, Germany and Italy, in 1883. The three royal representatives who in that year concluded the agreement which was to be known as the Triple Alliance were Emperor Franz Josef, Emperor William I and King Humbert. The Vice-President of the German Reichstag, Dr. Paasche, and the Italian Ambassador, Count Voltolini, have for this purpose held conferences with the parliamentary authorities at Vienna, and the funds are to be contributed by the three nations. The monument is thus to be a new pledge of unity.—The armament budget for 1914 demands 239 million crowns for the army and about 38 million crowns for the navy, including the extraordinary provisions. In addition to this the Minister of Railway Traffic, Dr. Baron v. Forster, announces that plans have been drawn up by the Government to expend 600 million crowns during the coming six years for the building of railways in Austria and Bosnia.—At a meeting held in Budweis more than a thousand German and Czech teachers of southern Bohemia have decided upon a campaign of "passive resistance." Their object is to obtain the increase of salary which had long ago been voted to them, but which, owing to the paralysis of the law, in consequence of the quarrels between Czechs and Germans, has never been given them.—The Slavic papers exult that the Nobel Prize for Literature was not given to the German poet and author, Peter Rosegger, whom they denounced in their protest made to the Swedish Academy as seeking to Germanize the Slav. They consequently attribute his defeat to their agitation. The German press, on the contrary, is calling upon the Academy to clear itself of this imputation. So the unhappy strife between Teuton and Czech, Pole and Ruthenian ceaselessly continues.

Balkans.—Rumors still circulate about the possible abdication of the Bulgarian crown by Ferdinand, but the Bulgarian Legation at Berlin stoutly denies any such intention on the part of the King. Moreover, the abdication would be against the policy of Austria, because Boris, the crown prince, who was given over to the Russian Church by his unwise father, would be evidently in complete union with the Czar. From all accounts he receives scant sympathy from the Kaiser, who is friendly to Greece. Ferdinand, meantime, is in retirement at Coburg, and Prince Boris is said to have left Belgrade.

QUESTIONS OF THE DAY

The Conspiracy Against Rome

Our alert contemporary, the *Excelsior* of Milwaukee, recently reprinted from the *Freidenker*, a rabid "free-thought" sheet of the same city, an article entitled "The Storming of Rome from Every Side." It offers an almost complete roll-call of the forces organized to fight against the Church of Christ. Our friend the enemy has again done us a real service, and we shall not hesitate to avail ourselves of it. We therefore briefly summarize the article in question as an authentic illustration which shows how far bigotry and intolerance have already advanced in our own country. It reminds us of a scene enacted nineteen centuries ago, when the hypocritical enemies of Christ and the ancients of the people gathered in the court of Caiphas and "consulted together, that by subtily they might apprehend Jesus, and put Him to death." (*Matt. xxvi, 4.*)

Among the conspiracies formed for the destruction of American freedom and religious liberty the place of honor is rightly given to "the old and true American Protective Association," the A. P. A., which has now been reorganized, with its headquarters at Pittsburgh, Pa. "This society," we are informed, "is at present working in secret with feverish activity. Everywhere Catholics and the friends of Catholics are being closely observed and attempts are made to harm them in political and business life. The *Menace*, which champions its ideas, has more than 740,000 subscribers."

The second place is assigned to the brave and tried "Guardians of Liberty," who are to defend American citizens against Church politicians, to destroy the Catholic missions among the Indians and to prevent the acknowledgment of Roman delegates. They have a standing committee whose duty it is "to watch Catholics and those who are friendly to the Church, and to prevent them from obtaining any political or economic power." Stationed at the head of this noble militia we find General Miles, who has not hesitated thus to prostitute his influence, Rear-Admiral Baird and Mr. Edward. The headquarters are at New York.

Next follows the American Federation of Patriotic Voters, which claims the control of five million votes. Its president is D. J. Reynolds, of Minneapolis. It would prevent the influence of the Church upon the public schools (!) and the apportionment of any public funds for religious purposes. No less active, we are told, are the United Societies of Equal Rights, centred at Chicago. They are constantly "employing lawyers to investigate the scandalous interference of the outrageously shameless clergy in the rights of American citizens, and to make legal protest against them." It is interesting to note under what patriotic names and with what pretence of righteousness all these organizations strive to cloak

their anti-Americanism. Yet for all their pains they find it difficult to hide entirely, even under the most spacious mantle, the horns and the tail and the cloven hoofs.

We next come to the American Secular Union and Freethought Federation, whose president is E. M. McDonald, of New York. Among the objects of the association we notice the following: churches and other religious institutions are not to be relieved from taxation; school books are to be purged from all superstition; religious holidays are no longer to be proclaimed by the President or other public officials; the oath in our courts is to be replaced by a simple threat of punishment, and all Sunday laws are to be recalled. Most delectable is the clause which reads: "We demand that all laws exacting a 'Christian' morality be abrogated, and that in their place a natural morality be substituted, with equal human rights and an unpartisan and true liberty." We presume that free love and similar practices belong to this "natural morality" in question, and we congratulate General Miles upon his new friends.

In the last place we may mention the Bohemian Freethinkers' Federation of America, the Bohemian Guard of Freethinkers at Chicago, and an entire host besides of Ferrer Associations, Rationalist Societies, Free-thought Societies and organizations of the Knights of Luther, whom respectable Protestantism is trying to shake from its skirts. "The Socialists likewise," our freethought informant continues, "are attacking the Church with greater energy and realize ever more fully that in her they must behold their most formidable foe, the chief hindrance to their propaganda. They therefore are indirectly combating this arch-enemy and watching all the friends of Catholicism."

It certainly would be difficult to find a more glorious vindication of the Catholic Church and of her claims to the respect and gratitude of all true American citizens than to be able to point to the long list of organizations we have here enumerated, and to be able to say, "Such are the enemies of the Catholic faith!"

The papers published in America to advance this campaign against American liberty and religious tolerance are the *Menace*, *The American Citizen*, *The Truth Seeker*, *The Fra*, *The Liberator*, *The American Turner*, *Sokal*, *Amerikanische Turnzeitung*, and the *Freidenker*. To this list must be added the three or four hundred Socialist, Anarchist, I. W. W. and Ferrer papers, which, though not founded primarily for this purpose, pursue it none the less relentlessly. The anti-Catholic trend likewise of a great portion of the so-called neutral, and even of the Protestant press is sufficiently obvious. So therefore we are happy to see realized in all its fulness the promise of our Lord:

"If the world hate you, know ye, that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to

you: The servant is not greater than his master. If they have persecuted Me, they will also persecute you." (*John xv, 18-20.*)

Such is the reason why as Catholics we rightly rejoice in all these signs of our time. They show that we are not altogether unworthy to be the servants and the followers of Christ, that in spite of defects and faults on the part of individuals among her children the Catholic Church has ever remained the faithful spouse of Christ. "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you." (*Matt. v, 11, 12.*) H. J.

Influence of the Church on Modern Music

In describing the centenary of Verdi, which has just been celebrated, a French writer calls attention to the remarkable influence exerted by the Church on the growth of modern music. Thus, beginning with Verdi himself, it was the church tower of the little village of Roncoli, near Parma, that saved the future musician's life when he was still a babe in his mother's arms. Italy was then French territory, and when the terrible Russians appeared there in the war with Napoleon, Verdi's mother fled with her child to the church and hid in the tower. Later on young Verdi was the organist of the little sanctuary that had saved his life in infancy.

If we run down the list of modern musicians we find that upon a great number of them the Church has set her stamp. Thus Palestrina began as a choir boy and ended by wielding the baton as choir director. A Cordelier monk taught Lulli the guitar in Florence; Rameau, who was a pupil of the Jesuits at Dijon, was afterwards an organist in that city. Handel, though a Protestant, learned his music from a Catholic organist; Bach sung in the choir of St. Michael's Church, at Luneburg; Gluck, who followed the courses of the Jesuit College at Kommtau, played the violin and sang in the churches of Prague. He was the protégé of Father Czernohorski, and studied music at Vienna, under the organist Sammartini. Piccini, the famous rival of Gluck, was discovered by the Bishop of Bari, who had him educated in the monastery of St. Onofrio, in Naples; Hayden was the son of a sacristan and caught the attention of Reuter, chapel-master of Vienna, who was then hunting for choir-boys. The youngster became first violinist in the Church of the Fathers of Mercy, and afterwards the organist of the Count of Hangvitz. Paisiello was a Jesuit student at Tarento, and Cimaroso studied with the Minor Conventuals. We omit many others, for the list would be interminable; but these are enough to show that almost everywhere it was the clergy that developed the genius of these men and placed them in positions where they might have abundant leisure to meditate and produce their masterpieces.

Perhaps, however, it is worth while recalling the story of young Gretry, who when a child prayed that he might die on the day of his First Communion, if he was not to grow up "an honest man and a good musician." He did not die, but continued to sing as a choir-boy, and then was sent to Rome, where he was trained by the chapel-master Cavalli.

Every one knows that Mozart, whose full name appears on the baptismal register as Joannes Chrysostomus Wolfgangus Theophilus, was the son of the chapel-master of the Prince Archbishop of Salzburg, and that Beethoven was the son of a tenor who sang in the chapel of an ecclesiastical prince, the Elector of Cologne; that Von der Erden, the court organist, trained the boy, and that it was Padre Martini, of Bologna, the great church-composer and referee of all musical disputes of the period who gave Mozart a position in the eyes of the world, and the Pope who bestowed on him his first decoration. But perhaps it is not generally known that Meyerbeer, though a Jew, was taught by the Catholic priest Vogl, who was organist of the cathedral of Darmstadt, with whom he lived for two years; Mehul received his lessons from a blind organist at Givet, on condition that he would exercise his talent first at the Recollect church at Givet and then among the Premonstratensians at Valdieu—God's valley, by the way. Spontini's uncle was a priest, and in consequence he had the advantage of being taught by two organists and two chapel-masters. Boieldieu and Rossini were choir-boys, one at the cathedral of Rouen and the other at Boulogne, and it was a monk, Dom Canedagni, who taught Rossini the violoncello. Schubert, after having been soloist in the church of Lichtenthal, was a singer in the imperial chapel. Gounod, who first thought of becoming a priest and for some time wore the soutane, was chapel-master in the Church of the Foreign Missions. Finally Wagner, the idol of the melomaniacs, was chapel-master for the Catholic king of Saxony, and was taught by Weinlig, the cantor of the Church of St. Thomas, at Leipzig. In brief, the very monotony of all this shows the important part exercised by the Church in developing musical vocations. Had there not been this array of church organists, chapel-masters, priest-uncles, monks, canons and prelates who interested themselves in the infant prodigies of the boys' choir, a great many masterpieces in music would never have seen the light.

It is true that many of these church-protégés emancipated themselves and took to profane music, but at all events, they owed their start in the world of music to the Church, which had discovered and educated them. Thus it was the organ-loft that served as a step ladder to the operas, and may we not say that the comic opera known as the "Chapel-Master" is an unconscious tribute to the great clerical Mæcenases of music. Finally, who was it that introduced the opera into France? It was the great churchman, Cardinal Mazarin. Of course it

was not the best thing he ever did, but it ought at least to remind musicians and the musical world that the Church has done something for their art. L. C.

Ancient Labor Gilds

III—EVIL FRUITS OF STATE PATERNALISM.

The special privileges which we have seen were conferred upon the gilds by successive Emperors became in turn the occasion of abuses. Men often joined gilds with which they had no trade relations, purely for the sake of the proffered advantages, and even became members of many gilds at the same time. Hence stringent regulations followed, which led the way to State interference to such a degree that life in the gilds became almost intolerable.

Once assumed, the paternalistic attitude of the State was never to lessen, but constantly to increase. The result was a complete degeneration of the laborer, such as we might again witness, under another form, if Socialism should ever carry out its dreams. In return for privileges and immunities, the gilds were put into the service of the State. They were given special legal defenders at court and special judges, during the reign of Alexander Severus. Membership in them finally became compulsory by law.

Freedom of choice no longer existed, for men were born into their gild, which had become hereditary. Duties of every kind were imposed upon the members. The gilds were henceforth impressed more than ever into the service of the State. Most unpopular, however, were the *sordida munera*, or menial duties they were obliged to render to the public, and which had no relation whatever with the trades of the respective unions. They were to do chores of every kind. But the most oppressive imposition laid upon a great number of the gilds was the obligation of providing free grain or bread for the plebeian population of the capital. Such doles were not only given out at Rome, but were introduced at Constantinople by Constantine, and were offered to the people in Alexandria until the reign of Heraclius. Upon the gilds which were free from such service the State imposed high taxes in lieu of this obligation.

The principal unions at the service of the public were the gilds of the shipmasters, the bakers, the swine-dealers and the lime-burners. The members drew their salaries from the State, were not subjected to torture when accused, and were later even freed from military service, as well as from other public and municipal duties. Strict property and inheritance regulations were imposed in particular upon the shipmen, who were most necessary for victualling the Roman capital. When a shipman's family became extinct another was designated in its place by the prefect. (*Cod. Theod. XIII, tit. 5.*)

Duties which in earlier days had been rendered by free compact had now become entirely compulsory.

The statute books are full of penalties for men who dared to shirk their portion of the work. Fugitives from the unions, who sought to emigrate into the provinces in order to escape from this oppressive paternalism of the State, were to be returned like fugitive slaves by the provincial governors. A law to this effect was made in 391 A.D. and confirmed in 413.

So strict was the hereditary obligation of remaining in the gild to which a citizen belonged that even a cleric, when found to have escaped from his corporation, was obliged to return to it, according to the law of the year 445, if he had obtained a rank no higher than that of deacon. (Nov. Val. 15.; also Cod. Theod. XIV, 3. 11.) This makes plain how the Church herself was shackled by the State, and how difficult it was for her in this decadent civilization to fight her brave struggle for humanity and brotherhood, and to save what might still be saved.

Most deplorable everywhere was the condition of the Bakers' Unions. The hardships which membership in them implied made it most desirable to escape this thraldom. To render them less abhorrent special privileges were frequently granted, such even as the exemption from the *sordida munera*. The fact, however, that men were judicially condemned to such a gild tells its own sad story. Moreover, according to a regulation of Constantius, made in the year 355, any one who married a baker's daughter was compelled to enter the gild; and a law of Honorius, in 403, forbade any baker to marry a woman not belonging to the corporation. The penalty in the latter case was no less than confiscation of property and deportation.

The conditions under this form of State Paternalism may give some indication of what, in another way, might be expected if an entire nation were enslaved under a Socialistic State, such as is contemplated by the modern Social Democracy. The politician and ward heeler would practically possess complete control over the persons of the citizens. Those who would find least favor with them would be relegated to the most undesirable occupations. Unless the fugitive slave law would again be reenacted men could not be held to such a sacrifice of their freedom. If, as Socialists feebly argue, there is likewise little freedom under capitalism, it only follows that we must enlarge this to correspond to the true rights and duties of man, and not that we must enslave ourselves entirely. The struggle of Socialism against the Church shows the real nature of the tyranny the red International means to exercise. Its approval of the terrorism and confiscation practiced against the Church in Portugal and elsewhere are a sufficient confirmation of this attitude. Its animosity against Catholic education is relentless as death. Every attack upon the life and liberty of the Church is hailed with exultation in the Socialistic camp. Yet we know that with the passing of religious liberty the last hope of the laborer must likewise vanish.

What has been said of the development of the system of labor gilds in pagan times, even in its palmiest days, must not be permitted to leave the impression that labor was ever honored save under the Christian dispensation, where the influence of the Church could be duly exercised; or under the old Covenant, when the spirit of Jehovah was with His chosen people. A greater simplicity, it is true, prevailed in the earlier days of Greek and Roman paganism, before slavery had appeared in the vast proportions it was to assume in later centuries. Yet to pagan pride labor was ever a disgrace, and modern paganism, even where it apparently champions the cause of labor, is animated by the same spirit.

The system of slavery was a fearful clog upon the labor movement. Slaves were the living machinery of Greek and Roman capitalism. Thousands of human beings were often the possession of one man of fortune. They were the great body of the producers, whose labor was limited only by their physical endurance, if the master so desired it, and whose gain belonged to him entirely. They could, above all, be replaced at little cost. To wear out a slave in a few years was a policy often practiced as more profitable than properly to provide and care for him. With this system the poverty-stricken gilds of freemen and freedmen were compelled to compete.

A great portion of these latter classes, it must likewise be remembered, lived upon the doles of bread or corn which the State was constantly making, and upon the rich legacies and gifts which the Emperors and nobles at times left them. It was important for those in power to curry favor with the idle multitudes gathered in the capital. Their baskets, therefore, were filled by the rich whom they attended as their clients, and the day was pleasantly spent in lolling about the public baths or shouting in the theatre. Perhaps they were likewise indifferently prepared to turn an honest or dishonest penny as the occasion offered. The demoralization which such a life produced can readily be understood, and its reaction upon all classes of labor.

The position of the merchants was more favorable, since they were themselves slaveholders, and so could compete, by means of their gilds, with other capitalists. Yet it is none the less true that the merchant likewise was despised by the Roman patrician, unless he had amassed a vast fortune. Rome, like America, knew how to worship success.

Yet the fact that labor gilds existed through all the centuries of Roman history from time immemorial is a sufficient indication that the solidarity thus produced had its effect in preventing even a lower degradation than that into which labor had fallen under paganism. Free craftsmen, moreover, hoped to become slaveholders themselves in a modest way. That the gilds as such were at times in possession of slave labor is evident from the fact that the right of manumission—of freeing a slave—which could be held only by a juridical person,

was granted to the gilds by the Emperor Marcus Aurelius. "The divine Marcus," we read, "grants the power of manumission to all gilds which have the legal right of union." (*Dig. XL, 3, 1.*) In fact, it was only through its slaves that the gild, by a legal fiction, could be considered an individual capable of acquiring or possessing goods; while its actions against debtors were carried on through a "procurator," who was to act in its place.

The convivial element was never wanting in these societies. Even slave gilds had their banquets and carousals. Fellowship likewise was to be fostered by the gildsmen. Members of the *sodalicia*, or fraternities, could not appear against each other in court. (*Th. Mommsen, De Collegiis et Sodaliciis Romanorum.*) Similar customs must have been practiced to some extent in the gilds. It is remarkable that in the funeral gilds slaves are known to have been admitted on an equality with other members. Most important was the practice which dedicated every gild to some divinity, whose feast was celebrated with great pomp and merry-making. Even when this religious instinct had been greatly lost, the statues of the god or goddess must still have held their station in the meeting places. Pagan religion, unfortunately, could do little to restrain the passions of men.

At the period with which we close our review the elements of dissolution were at work within the State. It is an absurd contention, put forth by the historian Edward Gibbon, and other atheist authors, that the decline of the Roman Empire was due to the introduction of Christianity. Only the preconceived purpose, that they must write to disprove the divinity of the Christian religion, could lead to such extravagant misconceptions or misrepresentations.

"The material decline of the Empire is not corelative with nor parallel to the growth of the Catholic Church," says Hilaire Belloc, "it is the counterpart of that growth, and, as one of the greatest of modern scholars has well said, the Faith is that which Rome accepted in her maturity; nor is the Faith the heir of her decline, but rather the conservator of all that could be conserved."

It was the Catholic Church which from its very beginning worked among the laborers and the slaves of the great pagan empire. As she grew in strength, she still sought, as her divinely entrusted mission, to impress upon poor and rich alike the maxims of the gospel with their great twofold doctrine of the love of God and the love of man. It was her task to lessen by every means in her power the evils which she could not prevent, and to save for a new civilization whatever was good and noble in the old. She has no economic doctrines, no political creed; but her mission is to strike at error wherever she sees it affecting the faith or the morality of mankind, wherever in her wisdom—which is of God and not of man, which is of all the yesterdays and not merely of the passing moment—she beholds endangered the supreme law of the love of God and the love of man.

JOSEPH HUSSLIN, S.J.

The Catacombs of Susa

For some years past nothing has been heard from the northern coast of Africa but the clash of arms, and the crash of the little sultanates that were toppled over by the European invaders. Spain and France and Italy have been fighting bloody battles in Morocco and Tunis and Tripoli; Agadir and Algeciras are now familiar names for us; and we know all about the Moorish chiefs and their tribesmen who have been flitting like so many shadows across the scene. Hence it is almost a surprise to hear that in those unknown and barbarous and war-swept countries, numbers of people are going in solemn procession to certain wonderful catacombs that have been unexpectedly found there and that just as in the early days of Christianity, the Holy Sacrifice of the Mass is offered in those subterranean chambers where thousands of Christians lie buried, some of them martyrs perhaps, who have been slumbering there unknown for centuries.

These catacombs are in Tunis, near the ancient city of Hadrumetum which is now called Susa and which antedated the famous Carthage of ancient times, and had already a long history when Carthage attracted the eyes of the world. Hannibal used it as a base of military operations against Scipio at the close of the Second Punic War, but later under the Roman Empire it prospered, and Trajan gave it the rank of a *colonia*. At the end of the third century it grew to be the capital of the province of Byzacena. When the Vandals came, however, they devastated it, but Justinian restored it and called it Justinopolis. Then the Arabs ruled over it and the Normans held it for a time, but at last in 1881 the French flag floated over its walls. To-day it has 25,000 inhabitants, 1,100 of whom are French, and another 5,000, mostly Italians and Maltese.

Its marvellous cemeteries which had been completely forgotten were discovered by the merest accident. A French colonel who was roaming over the Sabatier plain, outside of Susa looking for ruins, thrust his cane into a little hole in the ground and found that there was an empty space beneath. With the spades of his soldiers he soon discovered a solid well-built Roman tomb and under it a vault. When that was broken into, the excavators came upon a long gallery partially filled with earth which they immediately began to clear, and found on either side of it chambers or *loculi* for the dead all closed with huge tiles or slabs. Soon three galleries were found, but an unfortunate crumbling of the earth along with a failure of funds put an end for a time to any further search.

It was not until 1901 that work was resumed, chiefly through the Abbé Leynaud who had been the secretary of Cardinal Lavigerie in Carthage. He was named Curé of Susa, and he immediately determined to resume the interrupted work of the French colonel. With the help of a distinguished archaeologist Dr. Carton, an archaeo-

logical society was formed in Susa and on November 17, 1903 the Abbé himself was at work, digging in the underground galleries. To his delight he soon came upon a marble slab on which was written the name Veneria. It was the tomb, he concluded, of a converted pagan. The name suggested the pagan, but the words *in pace* which were cut in the stone showed that she had evidently been won to the Faith.

From that on success followed success. The soldiers of the garrison gave their help and in a few years five catacombs were uncovered containing two hundred galleries whose long lines of sepulchral chambers arranged one above the other were estimated to contain 15,000 dead.

Let us enter one of these subterranean cemeteries. Starting at the foot of an iron cross which stands, in the midst of a clump of olive trees you descend a flight of seven steps which lead down to two chambers, almost quadrilateral in shape and are separated by a passageway from each other. They are crypts in which Mass was formerly celebrated. You enter a long passageway. It is as black as night and crossed and recrossed by a bewildering net work of little streets and alleys forcing you to keep close to your guide. These passages are only a little more than three feet wide and about twice as high. The mortuary chambers placed one above another as in Rome, are rectangular in shape and the interiors are all coated with lime. The bodies of the dead are enveloped in linen cloths, the head is bare and the hands are outstretched. The little chest or chamber is sealed with plaster and tiles.

The perfect preservation of those catacombs is marvellous. They seem to have been made only the other day. Nevertheless at the slightest touch of the finger, skeletons which appear strong and well knitted, crumble immediately into a pile of dust. They are as fragile as the wing of a butterfly. Unfortunately some of the sightseers are anxious to handle these human remains, although the result is that what fifteen or sixteen centuries had kept intact falls to pieces to satisfy a childish curiosity. It sometimes happens that while the bones disintegrate, the plaster in which they were encased remains intact.

Some of these chambers are open, others closed. In the catacomb of Hermes alone, you may pass by on your journey, over 8,000 of them, in half an hour. While you are threading your way there you almost hear at each step you take, the never ending refrain: "Dust thou art and unto dust thou shalt return." On the bricks or mosaics, or occasional white marble slabs that close the entrance of the *loculus* you read inscriptions here and there in Latin. Only three or four have been found so far in Greek, but oddly enough, they are Latin words in Greek letters.

These inscriptions are usually very simple; consisting merely of the name and age and the date of burial. You have Paula, and Saturnius, and Victor, and Felicissima

and Perpetua and then the formula: *In pace*, but most frequently the one that was in special favor in Byzacena "Dormit in Pace," he or she sleeps in peace. There are no eulogistic epitaphs. African asperity forbade them. However, there is an occasional one such as "*Austyce, dulcis anima*," "O Austycus, sweet soul!" or again. "To the excellent master of a bad tempered servant." Once when the skeleton of an old Roman centurion of the second Parthian legion was discovered, six officers of the garrison determined to pay him proper honor, and so on March 2, 1912, they went down into the catacombs and stood a few moments at attention, before the open tomb. It was very French; but they thought it the right thing to do for an old soldier.

As you grope through the passages of this venerable necropolis, your steps do not disturb the peace of the place. Your footfall evokes no sound from the *tufa* on which you walk, nor does the noise of modern Tunis come down from above. And even on the upper earth when everything is asleep in the white glare of the mid-day sun, or during the unchanging and luminous nights of the Sahara, the silence is disturbed only by the chirp of a cricket, the yelp of a dog, the howl of a jackal, or perhaps the prayer of some pious Mussulman offering his orisons to Allah. You can almost hear the throbbing of your heart as you emerge from the silence of the tombs into the hush of the upper air.

At a conference in Tunis, M. Leynaud informed his audience that you find palm leaves cut on the tombs, and occasionally a pelican, an ark or a dove, all symbols of Our Lord. Perhaps also there is an anchor, the symbol of hope. When there is a cross it is sometimes like the Greek letter *tau*, or one of modern form. The *ichthus*, fish, is there also with its symbolical letters signifying Jesus Christ, the Son of God, the Saviour. In one case an exquisitely carved figure of the Good Shepherd was discovered, evidently the work of an artist of great merit.

These catacombs do not enjoy the celebrity that they deserve, but doubtless, they will soon come into their own. At present the zealous priest is doing his best to call the attention of his people and the world at large to the sacredness of this resting-place of the primitive Christians of Africa and incidentally to the enormous value of the find for archæologists. In the interests of piety and instruction he always leads the children of the place down into those depths the day after their first communion and then explains to them what their ancestors suffered for the faith. In 1910, he availed himself of the visit of Mgr. Combes, the Primate of Africa and Archbishop of Carthage for a more solemn ceremony.

In one of the open places of the excavation the illustrious prelate celebrated Mass. The snow white beard and the ascetic countenance of the bishop made him seem like a presbyter of the early days as he stood in his robes at an altar stone that had doubtless been used for

the same purpose by the early bishops of Byzacena and there in the shadows he offered the Holy Sacrifice.

Around him crowded in the narrow galleries were the clergy in their white surplices that gleamed through the darkness, and as they united in singing the *Credo* tears filled the eyes of every one; even the most hardened sceptics wept, and they were not ashamed. No doubt the souls of the dead gathered around the altar on that occasion, and revived in the souls of their somewhat degenerate descendants some of the ancient thrill of a self-sacrificing faith.

When the throng ascended to the surface, their eyes were dazzled by the light. Before then was a ragged Bedouin astride of his donkey saluting the priest as Marabout and singing his plaintive song as he wended his way to the desert. Here and there on the plain squads of soldiers were going through their maneuvers, and the wild tribesmen were being broken into the tactics of modern fighting which were so unlike their own. Beyond was Susa with its narrow white streets guarded by crenellated battlements. Here and there a palm tree projected its motionless branches from the walls and above were the golden crescents on innumerable minarets scintillating in a sky that seems like a turquoise. But higher than the palms and higher than the minarets, rose the slender steeple of a little church over which glittered the cross and below it the tricolor. Was it a prophecy?

X.

A Supposed Raphael

During the Missionary Congress at Boston Mr. P. E. Duffee, of Ryan & Duffee, 500 Boylston street, invited the delegates to view a very beautiful Madonna and Child he had on exhibition. About the beauty and excellence of the picture there can be no question. It is an expression of affection, of filial affection responding to maternal love. These two, so different, yet with a common origin, may be read in the depth of feeling the artist has succeeded in portraying in the countenances, and especially in the eyes of the two persons. In the Infant Saviour the expression is arch and confiding: in the Blessed Virgin it is tenderly responsive. Moreover, the composition is worthy of note. One may suppose that in a simple two-figure picture with no accessories there is hardly room for composition. But such is not the case. Even there one looks for harmony, dignity and unity. These are obtained by means of the pyramidal construction familiar in the works of the great masters: it is heightened in this picture by means of the oval effect obtained by the placing of one foot of the Child resting lightly on the hand of the Mother.

Who is the artist? Mr. Duffee maintains that it is a work of the great Raphael himself. Some speak of it as "the lost Raphael." This is, at present at least, an exaggeration. Such an expression implies that a well-known work of the master disappeared, and has now been found. Thus we used to speak of "the lost Gains-

borough," after the "Duchess of Devonshire" had been stolen. But there is no evidence as yet that this picture was ever generally known, or included in the catalogues of the master's works. On the other hand, it is certain that, before the French invasions of Italy during the Revolution, there were many Madonnas in private collections of that country, attributed to Raphael by their owners, which were carried off by the invaders. Most of the great masters taken by the French Government from well-known galleries, such as the Vatican or the Pitti Palace, were restored in the general European settlement following the fall of the Empire. But those of private owners in private hands were often carried away by the Bonapartists going into exile after the restoration of the Bourbons.

Such, it is supposed, was the lot of this picture, which was discovered, a few years ago, in an attic of an old house in the suburbs of Boston. In considering the question of its authenticity, one may say, first of all, that it is certainly Raphaelesque. The light, sure touch, the long oval eyes set rather far apart, the exquisite treating of the hair, in which every thread is shown, the finely modeled hands of the Virgin Mother with their long, delicate nails, the gracefully posed head and neck, all testify to this. But there is something else to remark. The Child has the cruciform aureole which, as far as we are aware, is, of all Raphael's works, seen only in the Madonna della Sedia. At first sight this is the only thing the two pictures have in common. In the Boston picture the Child is in perfect repose; in the Madonna della Sedia He is in action, turning away from the artist yet looking back, half curious, half shy, with His dress, which in the former picture is arranged decorously, in confusion. In the Boston picture the Mother almost faces one: in the Madonna della Sedia she is turned from the observer. In the former she wears the Madonna's conventional dress: in the latter, that of a contadina. Yet if we begin to examine the two pictures more carefully, beginning first with the Child, and attempt to compare His features as they appear in the Madonna della Sedia, we shall see, perhaps, that the results will be not very far removed from the Child of Mr. Duffee's picture. There is, too, a likeness in the disposition of the hair. The same result will follow the attempt to repose the Madonna herself. One will say that in the Boston picture there is no St. John. This is true; but, as Lanzi tells us, there is more than one example of the Madonna della Sedia, all claimed to be authentic, and in them St. John does not appear always. It might be worth while to compare the Boston picture with such a two-figure example. And here it is worth while to remark that the Madonna della Sedia is not the only picture of Raphael's with its variants. This is explained in various ways. One is that while engaged in his great work in the Vatican the master, either to fulfil commissions, or to rest his faculties, often turned to the production of his cabinet Madonnas. Some of these he would paint through-

out with his own hand, others he would sketch and then turn them over to one of his fifty pupils, especially to Giulio Romano, often adding himself the finishing touches. But it is generally held that the long oval eye is a mark of the master's hand.

We are, therefore, inclined to believe in the relationship of the Boston picture to the Madonna della Sedia. Whether it be a work of Raphael's or of a disciple under his guidance, drawn from the same models, or of a later hand imitating the master's style, we leave to experts. The question must be settled by them after a careful study of the technique, the coloring, the pigments, the drapery, even the canvas, a task to which no mere amateur is equal. But we may conclude by asking, what later artist capable of such a work as this would have left it unsigned, or have contented himself with mere imitation? On the other hand, one must confess that the Child is a weak point. In all Raphael's Infant Christs there is an individuality which here seems to be missing. We hope to see the problem solved definitely.

HENRY WOODS, S.J.

Protestant Episcopal Orders Seventy Years Ago

Among the interesting things in the biography of Henry Livingston Richards, just published under the title "A Loyal Life" not the least is the story of his rebaptism as an Episcopal minister. Like more than one English archbishop, Mr. Richards was born in Presbyterianism. While attending the General Convention in 1844, he began to have doubt regarding his Presbyterian baptism, of which the result was that he was rebaptized by Bishop Whittingham; and it gave him great joy to believe that he was "now a member of Christ's Holy Church." But the question whether he could have received holy orders in that Church while unbaptized, seems never to have occurred to him or to Bishop Whittingham, who was quite active in this matter of rectifying doubtful baptisms. Nothing is said of reordination; and apparently he continued to the end of his ministry without any supplying of the defect, as did also the other clergymen Bishop Whittingham rebaptized.

From this one learns the very loose ideas held on the subject of orders by even the High Church Episcopalians. As to the Low Church Episcopalians, we know what their ideas were. They were definite enough, but not such as would give one any confidence. The ministers of to-day can not change such facts by putting on Roman collars and vestments, nor even by wearing birettas and calling themselves Fathers.

Every now and then things come up to tell us that we are growing old and that a new generation is in control. The Montreal *Star* has a column headed, "Thirty Years' Ago," in which it tells of ancient happen-

ings in Montreal, and gives the pictures of the actors in them. The other day it told how the Rev. Samuel Massey preached a sermon on Martin Luther, and, as usual prints his portrait. We had not the pleasure of Mr. Massey's acquaintance, yet his picture seemed quite familiar. Mr. Massey may have been a great man in Montreal: the picture given as his presents one who was great throughout the world—Edwin Booth. So a generation has arisen that knows not Edwin Booth. Truly, we are growing old, and the world is running away from us.

CORRESPONDENCE

The "Order of the Star in the East"

LONDON, October 31, 1913.

In a former letter I gave some account of the latest development of Theosophy, and the preparations the leaders of the sect—or some of them—are making for presenting a Hindu youth from Madras to their followers as a reincarnation of the Saviour. In this connection I mentioned that an association had been formed in India, under the name of "The Order of the Star in the East," to prepare for this "Second Coming." Founded two years ago, the Order now claims to be a widespread international organization, and it has this week held its first general Congress in London.

The gathering was not a large one, but those present claimed to be the delegates of 15,000 members, belonging to twenty-nine different nations and to various creeds. The English delegate was a titled dame, Lady Emily Luytens. The Order puts forward as one of its principles the statement that no matter what race or religious denomination a candidate for membership belongs to he will be accepted if he professes the belief in the coming of a great religious teacher, and is willing to prepare for this new revelation being made. But within the organization no secret is made of the belief that the destined teacher, the new Messiah, is no other than the young Indian student Krishnamurti, who presided at the London meeting, and in connection with whose name the blasphemous theory already mentioned is being propagated.

The Order has a depot for the sale and distribution of its publications in the West End of London. In a brief statement of principles which it circulates, ideas and practices taken from the Christian code of faith and devotion are boldly applied to the coming teacher. In fact, the unfortunate dupes of the movement are taught to cultivate an attitude of prayerful devotion, not to the true Saviour of Mankind, but to this promised false Christ. Here are the essential points of this statement of principles and practices:

"1. We believe that a great Teacher will soon appear in the world, and we wish so to live that we may be worthy to know Him when He comes.

"2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

"3. As far as our ordinary duties allow, we shall endeavor to devote a portion of our time each day

to some definite work which may help to prepare for His coming.

"4. We shall seek to make Devotion, Steadfastness and Gentleness prominent characteristics of our daily life.

"5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name."

One does not so much wonder at disciples for such a strange delusion being recruited in India by an alliance of European cranks and Hindu dreamers, but it is strange to find that it has won so many adherents in England and Scotland, in France and in the United States. It is one more proof that there is no folly of which men and women are incapable once they turn their backs on the light of Christian revelation and go groping in the darkness of their own shadows. That there would be such delusions our Lord Himself has warned us. "There shall arise false Christs and false prophets," He said, and here is a fulfilment of His prediction.

A. H. A.

"Joan of Arc" and Mr. Chesterton's "Magic"

LONDON, November 8, 1913.

Last night we had Mr. Gilbert Chesterton's firstling as a playwright, "Magic," at the Little Theatre, and a few nights earlier Mr. Raymond Roze's grand opera in English, "Joan of Arc," at Covent Garden. The latter having been first in the field, I must accord it pride of place.

The clever son of Madam Marie Roze had long been known as composer, musician, and *chef d'orchestre*, but this opera on the fascinating subject of the Blessed Maid is out and away his most ambitious undertaking to date. It is understood that in several matters essential to an elaborate production he has been indebted for the co-operation and advice of his famous mother, who—a circumstance not known, I fancy, save to the *cognoscenti*—resided in her native Paris throughout the terrible siege of 1870-1, and received from Thiers the gold medal for her heroic conduct. Her son's ambition in presenting "Joan of Arc" is a more than laudable one. "I composed it," he says, "because English must not be ignored in opera. To-day English still dominates the letters, the science, and the commerce of the earth—opera alone ignores it." He adds that it is his intention subsequently to stage—always in English—not less gorgeous productions of "Tannhäuser," "Lohengrin," "Tristram and Isolde," "Faust," "Carmen," "Hansel and Gretel," and the ballet "Narkiss." And, in addition to numerous native artists of the first rank, he has been successful in inducing some of the most famous continental stars to sing for the first time in English.

Not less than £14,000 has been expended in staging "Joan of Arc" at Covent Garden, including £1,900 worth of old arms and armor for one scene, and a grand organ built into the Opera House at a cost of £2,000. Only Sir Herbert Tree and the late Sir Henry Irving, in fact, have ever "produced" in this country on a scale of such magnificence. But the setting should be worthy the picture, more especially when that picture happens to be Blessed Joan, of whom one of the most rabid of anti-Catholic authorities has felt compelled to say: "Thus perished the most pure, noble and remarkable heroine in history, for the crime of saving her country, when little more than twenty years old."

The first-night audience for "Joan of Arc" included the Princess Marie Louise and several other "Royalties," and, among contemporary composers, Sir Alexander Mackenzie, Sir Frederic Cowen, and Mr. Josef Holbrooke. The reception was enthusiastic, but seeing that the opera lasted for four hours, there was a consensus of opinion that the blue-pencil would have to be freely employed. Mr. Raymond Roze has imposed on himself an extraordinary task, for he is his own composer, librettist, conductor and producer! I should have mentioned that portions of the score had been heard before, "Joan" having been done as a cantata at Queen's Hall some two years ago. There is nothing particularly original about the music, and Mr. Roze has by no means got the better of the Wagnerian influence by which he has been obsessed for years. Thus, *Joan's* "farewell" to her native Domrémy is rather obviously inspired by *Elisabeth's* prayer and by *Elsa's* ecstatic vision. As for the book, the dialogue is in many respects over-diffuse. The rôle of the Blessed Maid herself was sung by Miss Lillian Granfelt, but in pursuance of Mr. Roze's repertory plan, it was allotted to Madam Marta Wittkowska at the second performance of the opera. Miss Granfelt sings and looks nicely, but her pronunciation of English is faulty, and moreover, she presents the part just as the young and ingenuous country girl, without for a moment being able to introduce the element of mysticism into her impersonation. Moreover, there are one or two anachronisms. Thus the critic of the *Daily Telegraph*:

"Is the introduction of the 'Ave Maria' into this scene (between *Joan* and *Philip of Burgundy*) historically accurate? Surely, the hymn as now commonly used and as sung by *Joan* first came into universal use only in the days of Pius V, more than a century after the events depicted in the opera. Further, since very great stress has been laid on historic accuracy, the term cannot be used strictly in the matter of the 'ornaments' on the High Altar in the coronation scene, unless we are very much mistaken."

For the rest, the *Dunois* of Mt. Raoul Torrent was quite admirable, both as to singing and acting. Mr. Mott made an excellent *Philip of Burgundy*, Mr. Rabke an adequate King, and Miss Gibson a charming *Isabeau*. Spectacularly, the opera presents a series of magnificent tableaux, whereof the most striking illustrate Charles VII's coronation, the Maid's capture, trial, devotions, martyrdom, and apotheosis. The scenery has been painted by Mr. Lyndhurst, the wonderful dresses designed by Mr. Percy Anderson, and the "historical" accuracy vouched for by the *York Herald*.

"Magic," last night's *première* at the Little Theatre, the first essay in stagecraft by one of our most brilliant men of letters, Mr. G. K. Chesterton, is in a prologue and three acts, and is admitted by its author to have been written in three weeks. (It has been waggishly advanced, having regard to the generous dimensions of "G. K. C.", that he might experience some difficulty in negotiating the portals of the "Little" Theatre!) The gifted author prepared us for something a little unusual by stating that "Religion in this play is treated seriously, spiritualism quite sanely, and comedy in its relation to the modern theatre."

So far, good. Mr. Chesterton does his "Magic" with only half a dozen principal characters, one feminine and the rest masculine. But Mr. Chesterton strikes no particular note of originality in so concentrating his action in a few characters, as a dramatic author well

known to America, Mr. Haddon Chambers, does the four acts of his brilliant "Tyranny of Tears" with a cast of only five principals.

In some sense "Magic" is a brilliant piece of fantastic imagery, and is hardly, I think, the kind of fare that can attract much money to the twentieth century theatre. Briefly, its story is this: *Patricia Carleon* has inherited a family habit of "seeing fairies." On a mountain-top one fine day she comes upon a *Stranger* whom she mistakes for a fay, but who is in reality a conjuror. *Patricia's* old uncle, the *Duke*, engages the *Stranger* for a conjuring entertainment, but *Patricia's* brother scoffs at the *Stranger's* art and won't have him at any price. Whereupon the *Stranger* proceeds to perform "real" miracles, whereat the brother is so quickly convinced that he is stricken with delirium. So, to save the situation, the conjuror invents a false rationalist theory of the tricks or "miracles" he has performed, which satisfies the brother, whilst *Patricia*, already deeply in love with the *Stranger* and his art, falls into his arms. How's that for a plot as plots go nowadays?

"Mystical philosophy and epigram" is how the *Daily Telegraph's* critic defines Mr. Chesterton's curious work, and such a description is neither unfair nor inaccurate. Mr. A. B. Walkley, in the *Times*, is more cavilling, and in the course of a silly notice pokes fun at the author and the formlessness of his effort. Oddly enough, one of these two critics finds that Mr. Chesterton's *Duke* is a kind of "ducal Mrs. Nickleby" in his conversation, and the other finds him reminiscent of the Squire in George Eliot's "Middlemarch." This rôle was splendidly played by Mr. Fred Lewis, who kept the audience convulsed whenever he was on the stage. The *Stranger*, in whom the whole essence of the drama concentrates, could not have been more finely acted by Mr. Franklin Dyall, who brought just the needed touch of weird inspiration to his assumption. Miss Grace played very charmingly, Mr. Wm. Farren made much of a delightful old doctor, and Mr. Heggie interpreted with consummate gravity a curiously interesting type of the Anglican clergyman (he is not uncommon!) who is not particularly clear as to what his beliefs are. A smaller rôle was entrusted to Miss Faith Celli, who is a niece of Mr. Herbert Standing, the once well-known comedian.

If Mr. Chesterton's comedy is comparatively formless, it is always interesting, and that is fifty per cent. on the right side in the theatre. His wit is spontaneous and unforced, and his humor never offends against good taste. If he has had to call in the aid of Messrs. Maskelyne and Cook for his, or rather his *Stranger's*, conjuring feats, that was inevitable. You never knew what was coming next, and that again is on the right side in play-making. A brilliant first-night audience was vastly pleased with "Magic," and "G. K. C." has made all London talk.

PERCY CROSS STANDING.

In common with other Continental countries, Spain is suffering from the evils of an increasing emigration. A society has now been formed under the patronage of St. Rafael, who watched over the young Tobias on his journey, and it has set itself a twofold purpose: first, to prevent emigration as far as possible; and, secondly, to care for the spiritual and moral interests of those who are determined to go, before setting out, during their journey, and on their arrival.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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"Sad Condition of Mexico"

The marvellous capacity manifested by some American women in absorbing instantaneously a vast amount of information without any visible help, is insisted on at least indirectly by the Boston *Herald* of November 19, in an article entitled "Sad Condition of Mexico." Mrs. John Lind, the wife of the extraordinary United States Envoy to Mexico, informs the world that "she never saw anything so abject as the condition of women in that country, and that "it is a common report in Mexico that well-to-do Mexicans keep harems." The *Herald* then proceeds to unload some of its own discoveries about the peons and the illegitimacy of the Mexicans in general.

Now there are several reasons why it is more than likely that the lady in question never made the remarks attributed to her. In the first place, while she was with her husband in her brief visit to Mexico, she had no time to learn anything about the conditions that prevailed there. Even he has so far learned very little. Secondly, as like her distinguished spouse, she did not know a word of Spanish, all her knowledge must have been second hand. Thirdly, she could not have had any acquaintance with Mexican women. For we have it on the best authority that even the most cultivated and charming foreigners, among whom Mrs. Lind of course must be counted, might be a resident for years in the country without ever being able to penetrate into the houses of the wealthier Mexicans. Had she been able to do so, she would not have found their condition "abject," but, as one of her Protestant countrywomen says, "she would have seen them educated, graceful and beautiful, and cultivating the virtues of love, charity and self-denial taught to their ancestors by the old Franciscan missionaries four centuries ago."

Again, we refuse to admit for a moment that such a delicate subject as the "harem," was ever discussed by her with the reporters. It is, however, possible that she

read carelessly a passage of Carson's "Mexico" in which he speaks of the Mexican household as a harem, not, however, because it was a seraglio; far from it; but, because it was considered a veritable sanctuary which he and other outsiders and particularly Americans were not permitted to enter. Or perhaps the information came from some hotel clerk who foresaw a tip. For although the desire for knowledge manifested by foreigners about social and political affairs makes as much impression on the average Mexican as a pocket-knife on the sides of Popocatapetl, on the other hand, a thriving trade is carried on in relating fairy stories to satisfy inquirers.

About the oppression of the peons, we Americans should not be too vociferous, when we face the industrial slavery that disgraces our own country. On the whole the peon is having a fairly good time of it, and will continue to enjoy himself unless Carranza drafts him into the ranks of the revolutionists.

The charge of illegitimacy is more serious, for the Boston *Herald* informs us that: "The official statistics of the Mexican Government show that in one year there were 204,327 illegitimate children born, almost as many as of legitimate children. But as many illegitimate children are not recorded the probability is that more than one-half of the children born in Mexico are illegitimate."

The record looks pretty black, at first sight, but as the United States very discreetly keeps no official records of such things, we are unable to find out how much more virtuous we are than the Mexicans. Perhaps the statistics are withheld, just as were those of divorce which were particularly shameful.

Moreover, there is always a difficulty even for statisticians to determine what constitutes illegitimacy. In Italy, for instance, only civil marriages are considered valid by the State and such is the case in Mexico. But the question naturally arises are the offspring of church marriages to be stamped as illegitimate, because a few rancorous anti-Christian politicians who have seized the machinery of the State will have it so? Evidently not.

The gibe implied in all this, is of course prompted by the common desire in what are called Anglo-Saxon and Teutonic countries to drive into the public mind the conviction that the Latin races are decayed and corrupt. A very unsafe assumption, for the "Encyclopædia Britannica" very boldly states that there is a higher rate of illegitimacy in Sweden and Denmark than in Spain and Italy. But independently of all that, it must be borne in mind that there are far greater sins than that which results in illegitimacy, and in such transgressions of the law of nature, the United States is heinously criminal.

Pan-American Thanksgiving

Mutterings that have been heard privately for seven years against the increasingly official nature of the solemn high Mass celebrated in St. Patrick's Church on Thanks-

giving morning in compliment to the Pan-American Union found expression in formal resolutions of protest by various Protestant organizations in Washington, says the New York *Times* for November 19. And that journal adds: "Particular exception seems to have been taken to the President's acceptance of an invitation to the Mass, though in the seven years of its institution, members of the Supreme Court of the United States, Senators, Representatives, and diplomats have regularly made part of the distinguished audience at St. Patrick's."

The protest against the Thanksgiving service in Washington, comes from Episcopalians, Baptists, Lutherans, and Disciples of Christ. The resolutions of the Episcopalian clergy as printed in the *Times* seem directed rather against the official character given to the celebration than against the Thanksgiving service itself. Exception is taken not to the religious service, but to the use that in some quarters is made of it. Even Episcopalians, so many of whom claim to be priests and to be empowered to offer the sacrifice of the Mass, recognize no doubt that the Mass, which is synonymous with the Eucharistic or Thanksgiving Sacrifice, is the most appropriate public expression for Catholics, especially for American Catholics, of their gratitude for the great blessings which during the year have been conferred on the Nation by a bountiful Providence.

The first paragraph of the preamble to the formal resolutions recites that: "For the last three or four years there has been celebrated in St. Patrick's Church, in this city, on Thanksgiving Day, a solemn high Mass at which the President of the United States and some members of his Cabinet, the Chief Justice, and several other Justices of the Supreme Court, with a number of Senators and Members of Congress have attended as the guests of honor."

This statement is accurate and needs no comment except to call attention to the fact which is stated by the *Times* that the "Pan-American Mass was begun in President Roosevelt's time. Under President Taft's administration, Secretary Knox asked the Right Rev. Mgr. William Russell, rector of St. Patrick's, to make the Mass an annual celebration." The initiative therefore, so far as the public character of the celebration is concerned, is due not to Catholics, but to Secretary Knox, a Presbyterian, holding the highest office in the Cabinet of a Unitarian President.

The preamble also states that: "This service is now called in the public press 'the official celebration of Thanksgiving Day,' and is described in the bulletin of the Pan-American Republics as having an 'official character,' and every effort is made by the Roman hierarchy to give this Roman Mass the color of an official function, as if it were recognized as a national service, and as if the President and his Cabinet by their presence wished it to be so recognized, which we are sure is not the case."

Of course, if the public press calls the Catholic service

"the official celebration of Thanksgiving Day," the public press is grievously in error, and there is no one who will not deplore such loose use of terms and trust that the public press will mend its ways. But is it not correct to say that it is the "official celebration of Thanksgiving Day" by Pan-Americans? Lutherans, Episcopalians, Disciples of Christ and Baptists need scarcely be reminded that the representatives of the twenty Latin-American Republics are either Catholics themselves or come from countries 95 per cent. of whose population is Catholic. It should not be surprising that they accept the one external act which is in common use for public celebrations at home and naturally the one in which they can all unite in Washington in publicly thanking the Giver of all good gifts for the blessings conferred on their Big Brother, the United States of America. Is it not far more appropriate and significant than a banquet or a bull-fight?

That "every effort is made by the Roman hierarchy to give this Roman Mass the color of an *official* function," we seriously question. We know of no member of the hierarchy, Cardinal, Archbishop or bishop who has so designated the service or has instructed others to do so. AMERICA would be a likely paper to be approached on the subject and yet we frankly declare that no one has instructed or recommended that we represent the Washington celebration as something "official," nor have we done so on private initiative.

A few weeks ago, as is customary, the Veteran Corps of Artillery of the State of New York and Military Society of the War of 1812, held its annual commemoration service in the Chapel of St. Cornelius the Centurion, on Governor's Island. Among those who reviewed the parade and presumably attended the religious service, besides many distinguished army men, were the Mayor of New York and several heads of the city departments. Catholics on that occasion expressed no fear that Episcopalians were making capital out of the incident or that they were attempting to foist their religion on State or country.

If "this fact [namely, the solemn high Mass celebration on Thanksgiving Day] has been understood, both in the United States and foreign countries, to give the Roman Catholic Church a prestige and prominence over all other churches," this is due entirely to the nature of the fact itself and seems to be irremediable. When the twenty Catholic Republics all become Baptists or Episcopalians or Lutherans or Disciples of Christ, the same prestige and prominence over all other churches shall undoubtedly accrue to Protestants. Meantime we trust that the President of the United States, the Justices of the Supreme Court, the Senators and Representatives of the United States will not feel that any religious scruple should prevent them from attending the Thanksgiving Mass unofficially, thus showing their wonted courtesy to the Representatives of the Pan-American Republics.

The Fate of Novels

"You call your novel a masterpiece in March," a critic complains, "100,000 copies are sold by the end of April; in May it is the greatest novel of the age; 300,000 copies are sold by the middle of July; it is immortalized as a classic in August; 500,000 copies are sold before the end of September. By November it is dead and forgotten." About three months is the average life of a novel nowadays in the opinion of a contributor to the London *Times Literary Supplement*. In 1897 the old three-volume novel finally went out of fashion, and ever since, the annual output of one-volume fiction has been constantly increasing. Some 12,000 books of all kinds, it is estimated, are published annually in England, a large proportion of them being fiction. Mr. Andrew Lang used to reckon that out of every hundred who wrote novels only one was fortunate enough to get his work printed, and as he calculated that about nine hundred secured a publisher, that would leave some 100,000 manuscripts that were rejected. An American publisher writes that only about two per cent. of the books submitted are accepted and the *Times* states that a British firm takes on an average but thirteen out of every nine hundred manuscripts they receive. Bad or worthless, therefore, as is a large portion of the fiction that now gluts the market, we are greatly beholden to the much abused publishers that the deluge is not worse.

As for the ultimate fate of the novel that is actually printed, it is consigned, after its short life on the shelves of the book-store, to the "condemned cell." There it rests for a year or so and is finally sold by the cart-load to those who supply works of fiction, for whatever they will bring, to seaside libraries, colonial book buyers, etc. "One other fate reserved for the unfortunates—perhaps the kindest fate of all—is to be sentenced to the paper mills and reduced once more to pulp, to serve, like some palimpsest of old, as material for a new text."

Converts to Rome

"Events are moving rapidly in the troubled waters of Anglicanism," says the London *Universe* for October 31. It is only a little more than three years ago since the Brighton disturbance brought seven or eight High Anglican vicars and curates with more than 200 of their people into communion with Catholic Unity. Then in March last, came the remarkable manifestation of God's grace in the reception into the Church of seventy chosen souls at Caldey and St. Bride's, who are acting as magnets to many distressed Anglicans. The *Universe* is authority for the statement that close upon one hundred of the pilgrims to the Welsh island have already found the gift of Faith, and letters are pouring into Caldey from clergymen in high position in the Church of England whose bitter cry may be expressed in the words: "We can not long remain as we are. Pray for us." Seven

former Anglican ministers have made their submission to Rome within the past few months. They are all celibates, and several of them have decided to enter at once upon the usual course of study for the priesthood. This is the list: (1) The Rev. Reginald T. Elkins, M.A., Lincoln College, Oxford, formerly curate of St. Augustine's Kilburn, N.W.; (2) the Rev. Arthur Dudley, A.K.C. Curate of St. Stephen's, Upton Park, E.; (3) the Rev. Percy Gateley, curate-in-charge of St. Saviour's, Saltley, Birmingham; (4) the Rev. Ronald Alexander, a grandson of the first Anglican Bishop in Jerusalem; (5) the Rev. Ewart Hillyard Swinstead, B.A., St. Edmund's Hall, Oxford, formerly curate of All Souls', Clapton Park, N.E.; (6) the Rev. William Anderson, B.A., Emmanuel College, Cambridge, curate at St. Cyprian's, Cardiff; (7) the Rev. Leonard Allan Corsbie, of St. Lawrence's, Northampton. The first four started together the last week in October from Charing Cross Station *en route* for Rome, where they have been accepted as students of the Beda College. It is probable that the remainder will proceed thither before the close of the year. The reason for this defection from the Church of England is not far too seek. These clergymen with many others who are held back by the sacrifices they would be compelled to make have became dissatisfied with the lack of authority and unity in the Anglican Church. In the matter of doctrine within the Church of England, the evident policy is that of "go-as-you-please." The formal teaching of fundamental error as well as the connivance at such teaching shown by those who are supposed to be the guardians of the truth goes on without let or hindrance. The realization that only in obedience to the See of Peter can be found the authority and unity so wanting in the Anglican Church explains "in a sentence, why those seven men, of widely differing dispositions and intellects, have come to the same solemn and definite conclusion."

The great convention of Protestant Episcopalian representatives held recently in New York, which said so much and did so little, is proof that the American daughter is not unworthy of her Anglo-Saxon Mother.

"Círculos De Obreros"

Buenos Aires witnessed a remarkable demonstration by Catholic workmen on October 12. On the return of the Workingmen's Clubs (*Círculos de Obreros*) from a pilgrimage to Lujan, the men marched in procession through the city and assembled in one of the principal squares to arouse public interest and to petition Congress for legislation in behalf of the workingman. At the head of the marchers were Mons de Andrea, well known in Buenos Aires for his eloquent lectures against Socialism. With him were two prominent Catholic Deputies, Dr. Bas and Dr. Cafferata, as well as several distinguished Catholic lawyers. Along the line of march the Catholic Deputies were loudly cheered. Sixteen thousand persons

gathered in the Plaza Congreso where the speakers made their addresses from an improvised platform in front of the Hall of Congress. Enthusiasm was at its height when the great throng broke out into the natural anthem: "The Argentine Flag is Our Flag" which was sung over and over again. The only disturbance was caused by scattered groups of Socialists wearing red buttons who sought to interrupt the proceedings, but their attempts were quickly suppressed by the mounted police. The demonstration had no political significance as it was not arranged under the auspices of any political party, but was a spontaneous manifestation by worthy citizens who sought by constitutional methods to obtain the recognition of their grievances. "There was no violence of word or deed on the part of the demonstrators," says the *Southern Cross* of Buenos Aires, "no insults were thrown at any man or any class, rich or poor, and the flag of the country, emblem of Argentine independence and nationality was honored. The men who marched to Congress were earnest men; they were determined; they were the supporters of law and order, of society, of justice and fair play, of Argentine sovereignty, of constitutional government." There is no Catholic party as such in Argentina, and it is claimed that for this reason Catholics have not had the representation due them in framing the laws of the country. As an outcome of the demonstration on October 12, perhaps some action looking to a general organization of Catholics to protect their rights may be formed in the near future.

Caldey Again

"*Quidquid delirant reges, plectuntur Achivi*" may be translated freely: "whatever Episcopalians may say about Caldey, the monks are bound to suffer." We mentioned lately some disgraceful comments on the way these settled the petty quarrel over their property. A gentleman, getting the idea that the most disgraceful of them reflected on Lord Halifax, wrote to the periodical that published it, and incidentally attempted to justify Dom Aelred and his brethren. According to him, the Committee to which the monks entrusted the disposition of their property decided that they should pay "£3,000 to a similar movement in the Church of England," and that Pershore Abbey should be returned to the donor if he so wished. "Hence," he concluded, "this abbey has been placed at the disposal of the Rev. Brother Denys, as a freewill offering to a good cause, by those leaving it, for what appears to them to be a better one."

It is hard upon the poor monks that a defender should treat them worse than do their enemies. These accuse them of theft only: he would make them formal co-operators in establishing a false worship. They could not in conscience pay £3,000, nor 3,000 pence, to help on a Benedictine movement in the Church of England; nor could they make a freewill offering of Pershore Abbey for that purpose. As regards the £3,000, they returned

it because it was held that those contributing it would like them to do so. Lord Halifax and his friends may think that it ought to go to Protestant Benedictines, and may undertake to dispose of it in that way; but the Caldey monks attached no such condition, still less did they contribute it to such a purpose. They merely gave it back to the subscribers. Should it be given to the Salvation Army, it will be no affair of theirs and they will make no complaint of breach of faith. As to Pershore Abbey, they simply restored it to the giver. That he was able to dispose of it again, was due to their charity: whether he did so by giving it to "Brother Denys," or by turning it into a place of exercise for territorials, did not concern them in the least.

The result of the Committee shows that there was a good deal of worldly wisdom in those who held that the monks might as well keep what was their own, in spite of the distress of Lord Halifax and others over the "loss of pence," foreseeing that, whatever might be done in the way of propitiation, the monks should not escape misunderstanding and abuse. Fortunately for themselves Dom Aelred and his brethren were not moved by worldly wisdom, but by supernatural charity; while as for misunderstanding and abuse they had learned that they are part of the Christian heritage.

• • •

Commenting favorably upon the success with which the Jews of the civilized world aroused public opinion against those who tried Mendel Beiliss for ritual murder, Mr. Arthur Preuss pertinently observes, in the mid-November issue of his *Fortnightly Review*:

"In our own enlightened country certain newspapers and lecturers are and have been for a long time circulating against the Catholic Church, her clergy, her institutions, sisterhoods, etc., outrageous calumnies and libels which are not one whit less cruel or baseless than the charge of ritual murder raised against the Jews. Have we enlisted the great secular press in our cause as the Jews have enlisted it against the Russian Government and the Anti-Semites, in the Kieff trial? If not, why not? Are we not far more numerous in this country than the Jews? Are we less powerful than they in public life? Do we not love our religion as dearly as they love theirs? Why does the secular press of America unanimously and eagerly defend the Jews against the ritual murder charge, while, on the other hand, it is absolutely callous and apathetic in regard to the awful libels circulated with such venom against the Catholic Church and her priests and religious, who are bone of our bone, flesh of our flesh—our brothers, sisters, children? Surely these are questions worth pondering."

Well worth pondering, indeed! One reason we will hazard is this: Too many of the Catholics prominent in our political, social and commercial life are of the invertebrate type. They fancy they display their "broad and tolerant" spirit to best advantage by showing a studied indifference when questions come up which bear upon the Church's progress and well-being.

LITERATURE

"Color-Hearing" in Francis Thompson's Poetry

An article in the November issue of *The Month*, entitled "Two Color Poets," deals with the works of Martin Armstrong and Mr. Compton Mackenzie. Reference is made in it to that association of ideas which connects the perceptions of color with the most various sensations, but in particular with the sensation of hearing. The term "Color-Hearing" has not inaptly been invented to express this blending of subtly related impressions received through different senses. Dilating upon the changing effects of the sun's light Mr. Armstrong thus runs through its "scale of colors" in a phraseology borrowed from the art of music:

"ringing sharps
Of scarlet, blue and orange; rich concords
Of mellow flats, deep-roded or golden noted,
Or murmuring evening-hushed, soft-muted down
To warm and dusky violet."

(Merchant from the East.)

Nowhere perhaps has this association of ideas been more perfectly expressed than in the works of the poet Francis Thompson. For illustration we can do no better than to take the same subject developed by Mr. Armstrong and study its treatment in the poetry of Thompson.

The sun in its rising and setting, in its full noon tide splendor and in the countless modifications in which it appears to the human eye, has been a constant subject of wonderment and song for the Catholic poet. It is in this connection therefore that we find some of the most remarkable and beautiful examples of "Color-Hearing" that can be gathered from his verse. Beginning with the sun in its "Eastern pomp inaugural" we shall follow it through its course to the final decline of the "down-stricken Day," noting constantly the poet's translation, as we may call it, from color into sound, or his interpretation of sight through hearing.

The sun in its first effulgence, pouring forth its radiance over the earth, is described in his "Orient Ode." In the poet's sight it is a splendid angel setting to his lips his "flagrant trumpet" and the streams of light are blasts which he sends forth proclaiming to the world the glory of its Maker.

"God hath given thee *visible thunders*
To utter thine apocalypse of wonders."

As the sun proceeds upon its course, towards its zenith of unbearable brightness, it suggests to the poet another figure. "It is now a roaring lion before whose "inassuagable chase" the planets fly in their frightened orbits. So from "the puissant approaches of his face" they have fled "since the hunt of the world begun." No word indeed could better describe the dreadful glare of a fiery summer sun in a blazing cloudless sky, than the one expression the poet has found.

"Thou as a lion roar'st, O sun,
Upon thy satellites' vexèd heels,
Before thy terrible hunt the planets run."

It is, however, in the "Ode to the Setting Sun" that we realize to the full the poet's pomp and power of language, the riot of color in sound and sound in color. It is the supreme, unstudied achievement of color made audible to the ear, of sight transformed into hearing. The sun, in the throes and transports of its dying, is now a stricken king who draws his royal splendors round him in his fall.

"High was thine Eastern pomp inaugural:
But thou dost set in statelier pageantry
Lauded with tumults of a firmament:

Thy visible music-blasts make deaf the sky,
Thy cymbals clang to fire the Occident,
Thou dost thy dying so triumphally;
I see the crimson blaring of thy shawms!"

Words, it would seem, can accomplish no more than this. We wonder whether, like Browning's "wise thrush," the poet can again recapture his "first fine rapture." We are not left in doubt, however, as we turn to "A Corymbus for Autumn." We here come upon his marvellous description of the last tranquil trances of the closing day. The sense of religious reverence, so intimately connected with this solemn moment seizes upon the master. To his vision the Eastern sky has suddenly become a great silent sanctuary, on whose stairs the cowlèd Night is kneeling, while slowly, like a censer, the earth is swung by some invisible Spirit before the Throne of God. Through all this scene we hear the floating mellow tones of light struck from "yon golden gong," the great convex of the setting sun. Though only the first three lines bear directly upon our theme, yet we quote the passage entire, for through it all the same rich, wondrous tones are heard that summon evermore to worship in our inmost souls.

"The calm hour strikes on yon golden gong,
In tones of floating and mellow light,
A spreading summons to even-song:

See how there
The cowlèd Night

Kneels on the Eastern sanctuary stair.

What is this feel of incense everywhere?

Clings it round the folds of the blanch-amiced clouds,
Upwafted by the solemn thurifer,

The mighty Spirit unknown,

That swingeth the slow earth before the embannered Throne?"

There remain many other passages which we are tempted to quote in writing of the Catholic poet's perception of the sublime and mysterious nature of the glorious manifestations of God in this luminary, set as "a greater light to rule the day." We have purposed, however, to deal only with his keen sense of "Color-Hearing," which is perhaps best illustrated by the instances here given. If in Milton we find "darkness visible," Thompson has made color audible.

JOSEPH HUSSLEIN, S.J.

The Coming Storm. By FRANCIS DEMING HOYT. New York: P. J. Kennedy and Sons, \$1.25.

"The Coming Storm" is a study of social problems in novel form. A simple story of friendship and love links together continuous discussions carried on in private conversations, in orderly club meetings and in a riotous public assembly,—all turning upon the central theme of Socialism. The perverse and anti-Christian nature of the Marxian doctrines is sufficiently laid bare, while the I. W. W. supply the story with its villains and conspiracies. The weaknesses, errors and faults of Socialism are strongly emphasized, and the dangers to which it leads are pointed out. Capitalism, however, is ordinarily viewed in its brighter aspects, except when attacked by the champions of the revolutionary movement. To have brought out more clearly the distinction between the two classes of capitalists, those who are seeking only their own profits and those who are truly keeping in view the common good in preference to their own selfish gains, would have considerably strengthened the argument of the book. It is a distinction which of course the author does not entirely neglect, especially since he insists throughout upon the need of social reform. Liberalistic capitalism, with its pagan principles, has bred and still is breeding Socialism, and must be regarded as one of the prime factors preparing for the coming storm. The general statement, made by one of the characters, that if the capitalist receives anything more than a small

margin of profit we "may be sure he has earned it," should not have gone unquestioned. The abuse of special privilege and the practice of sweating are only too common. In Alfred Drayton and his sister Gertrude the author has placed before us noble Catholic ideals of true social service.

The Fairy of the Snows. By FRANCIS J. FINN, S.J. New York: Benziger Bros., 85 cents.

For the past dozen years or so, Father Finn, the "discoverer of the Catholic boy," has been so busy with the management of a big parish school in Cincinnati that he has had little leisure for writing. His youthful admirers, who are numbered by the thousands, have besought him repeatedly to continue his series of school life stories, and at last he has been persuaded to take up his pen once more and has given us the tale of Alice Morrow, a poor little girl of the tenements. Many of the experiences, which a priest in active charge of a parochial school in one of our cities is sure to have, are cleverly woven into the story, and the author brings home with his well-known adroitness the spiritual lessons that have made his other books so valuable. As the boys and girls Father Finn tells about are very real, their wit and humor may not always prove amusing to older readers. There are passages in the book that are hardly in the best of taste, and slang is freely used. But episodes like little Elsie's First and Last Communion, and Alice's wonderful success as a stenographer are in the author's happiest vein. The "Fairy of the Snows" described on page twelve is a much nicer child than the one pictured in the frontispiece.

W. D.

Memoirs of Baron Hyde de Neuville. 2 Vols. Translated and Abridged by FRANCES JACKSON. St. Louis, Mo.: B. Herder, \$6.00 net.

These memoirs form not only an extremely interesting autobiography but are replete with very valuable information about a great epoch in the history of France. Hyde De Neuville, as his name indicates, was of English origin. He was born in France in 1776. He was always a wildly enthusiastic royalist and when only a slip of a lad was bold enough to penetrate into the very court room where Louis XVI was being tried; he was in the streets of Paris after some of the early massacres and in spite of his youth figured for years as one of the leading conspirators for the restoration of the monarchy. He was absolutely devoid of fear and took the most madcap risks in carrying out his plans. When Napoleon became First Consul, de Neuville was willing to accept the situation because it gave promise of a return of tranquility but he refused to promise any more than fidelity to the new régime. For that he was banished to the United States. After a stormy voyage of fifty days he landed in New York on June 20, 1807. His sketch of American life and his appreciation of the character of the people is of course colored by his enthusiasm at finding himself in a land of liberty. General Moreau, Napoleon's rival, was in New York at the same time, and in spite of the danger of associating with him the reckless de Neuville did not hesitate. He succeeded, finally, in making Moreau a royalist.

Seven years before he came to New York the French refugees from Santo Domingo and Cuba had been coming to the United States. Their destitution of course awakened the sympathies of de Neuville and he succeeded in founding a school for the children which in 1810 had two hundred pupils. We are not aware if this bit of pedagogical history has so far caught the eye of searchers in the records of the metropolis.

When the Restoration seemed assured de Neuville hurried back to France, and on the 4th of July sighted a pilot boat off the English coast which gave the news: "Napoleon in

Elba, Louis XVIII in Paris." After Waterloo de Neuville was made Minister Plenipotentiary to the United States. Madison was then President and Monroe Secretary of State. Subsequently he became Ambassador to Portugal. The revolution took place in that country shortly after his arrival. He was closely united to Charles X but was heart-broken when Louis Philippe ascended the throne, for de Neuville saw no hope for France except in a hereditary monarchy. His declining years were spent in retirement. Impulsive, and even reckless in advocating his political views whether it was in conversation with Napoleon or Fouché, or in his speeches from the tribune, or in his counsels to the two monarchs whom he supported, as well as to the infatuated mother of Henri V, the Duchesse de Berry, he was nevertheless esteemed and respected by friend and foe alike. He died in Paris in 1857, with the famous preacher of Notre Dame, Father Felix at his bedside to assist him in his agony.

Codex Rehdigeranus. The Four Gospels According to the Latin Manuscript R. 169, of Breslau City Library. By HEINRICH JOSEPH VOGELS. New York: F. Pustet. \$2.50.

This is the second volume of Pustet's "Collectanea Biblica Latina." The first volume of this collection of monographs on the Old Latin and Vulgate text of the Bible appeared in 1912, and the whole set of works was then announced to be under the editorship of the Benedictines, Dom Gasquet and his confrères, who are preparing materials for the revision of the Vulgate. It will probably be years before the work of revision is completed. Meantime various monographs and texts will be issued as by-products. The first by-product of the sort was "Codex Casinensis," 557 in part. Three of these forms were already known and commonly used. The fourth has never before been printed. Abbot Amelli, O.S.B., thinks this translation to have been the work of Rufinus. The issue of the new Old Latin Psalter is most important to text-critics.

Almost equally important is Dr. Vogels' reprint and study of "Codex Rehdigeranus." This valuable manuscript is of the seventh century and has the complete text of the Gospels, except John xvi, 13; xxi, 25. The text is that of the Vulgate of St. Jerome; but many of the Old Latin readings,—those that preceded the revision of Jerome,—have infiltrated into it. Hitherto the only extant reprint of the whole manuscript had been that of Haase (Breslau, 1865-1866). This edition was so rare, that Dr. Wordsworth, in his critical edition of the Vulgate, makes little use of the "Codex Rehdigeranus," and tells us, in his Prolegomena, that his few references thereto are second-hand and depend upon Tischendorf's edition of the Greek New Testament. All critical students of the Latin Vulgate will be obliged to take notice of the scholarly work of Dr. Vogels. In view of such work it surprises one to find some scholars still so biased against the Church as to take for granted the falsehood that textual criticism ended in the Catholic Church with the issue of the Clementine Vulgate of 1592. That falsehood smirches the pages of even a scholar like Dr. Kirsopp Lake, Professor of New Testament Exegesis in the University of Leiden.

WALTER DRUM, S.J.

Aus Zeit und Leben. Ein Buch noch nicht edierter zuverlässiger Beispiele und Zitate für Prediger, Konferenzredner, Katecheten, Schriftsteller und Erzieher. Gesammelt und herausgegeben von OTTO HÄTTENSCHWILLER. New York: Fr. Pustet & Co. \$1.65.

The author, as the long explanatory title of his book indicates, has collected illustrations and brief quotations intended to be of service for the priest, the public speaker and the writer. The work is distinguished from many others of a similar nature in

that the editor has confined his selections to incidents and citations which, except in rare cases, have never before appeared in such collections. He has in particular searched with great care through the twenty-two volumes of the famous World History by Dr. John Baptist Weiss for authentic anecdotes and examples. His object has been to offer nothing that has not been accurately substantiated. In every case the reference to his authority is given. The various indexes are almost confusing in their variety, and occupy about a fifth of the entire volume. In binding it is durable and attractive. This literary quality of the work should likewise serve as a recommendation.

Roma, Ancient, Subterranean, and Modern Rome in Word and Picture, by Rev. ALBERT KUHN, O.S.B., D.D. With Preface by His Eminence CARDINAL GIBBONS. Part I. New York: Benziger Bros., 35 cents.

The forty pages comprising this first section of Dr. Kuhn's valuable work, which the publishers are getting out in eighteen parts, are filled chiefly with a historical survey of Pagan Rome from the days of the Seven Kings through Republican times, to the downfall of the Empire. These periods are treated quite briefly, as the author doubtless means to devote most of his book to the story of Early Christian and Medieval Rome. We catch glimpses of the sturdy heroes who were the admiration of our school days, such as the Horatii, Curius Dentatus, and Regulus, to say nothing of the vigilant geese that saved the city, and the changes that took place under the Consuls, the Triumviri and the Emperors, are well summarized. The work is richly illustrated. The frontispiece is a portrait in colors of the Holy Father and there are half-a-dozen full-page illustrations in this section besides numerous smaller pictures.

The Panama Canal Illustrated in Color. By EARLE HARRISON. New York: Moffat, Yard & Co., \$1.00.

As there are said to be some Americans who hardly have the leisure and others, it is whispered, even lack the means, for journeying to Panama just now to inspect our "big ditch," they will be glad to know of Earle Harrison's handsome book about "The Panama Canal." Opposite each of the seventeen pages of descriptive text there is a fine reproduction in color of the author's original autochrome photographs of the Canal and its surroundings. We have seen no pictures that give a better idea of the work our engineers have accomplished at the Isthmus. The magnitude of the enterprise may be gathered from facts like these: Since the United States Government began to dig in 1905, 90,000,000 cubic yards of rock and earth have been removed from Culebra Cut. This "Grand Canyon of the Canal" is 500 feet deep at Pedro Miguel and a half-mile wide. The forty-six gates to the lock chambers are steel structures seven feet thick, eighty-five feet high, and each consists of two "leaves" weighing 700 tons apiece. The concrete lock chambers are 1,000 feet long and 110 feet wide. To protect the Atlantic entrance to the Canal there has been constructed a breakwater fifteen feet wide, rising ten feet above high tide, and extending out to sea for two miles. Mr. Harrison's beautiful pictures give a good idea of what all these figures mean.

Grace Keon's "Life on Earth of Our Blessed Lord for Little Catholic Children" has proved such a popular nursery book that a second edition of the work has recently come from the press. The author's experience with tiny boys and girls has taught her that they learn most readily what is written in simple rhymes and sung to an easy tune. So she takes the main events and incidents in Our Saviour's life, devotes to each a jingling stanza of eight lines, adds a prose paraphrase and furnishes the book besides with thirty or more attractive pictures that it will do the children

good to remember. Mothers and teachers when shopping for Christmas, would do well to examine this book. (B. Herder, 50 cents. Kenedy is the New York agent.)

In "The Barbary Coast" (The Macmillan Co., \$2.00) we have some sketches of French North Africa, by Albert Edwards, who boasts that he can dress the part of a native, though he cannot speak his language. It is therefore a collection of an outsider's impressions, some of which were received, not from the natives of the Coast, but from the Europeans who frequent it. We are sorry to have to say that some of these impressions are, both objectively and subjectively, by no means edifying.

The Rev. George A. Gordon dedicates a volume entitled "Revelation and the Ideal," (Houghton, Mifflin Co., \$1.50) to "those who believe that the ideal is the shadow of God in the mind of man." From this one can gather very easily what his idea of revelation is. He says many pretty things which we hope may be useful in some way to his disciples; but as he has built his house upon the sand, its fate, as well as that of all who trust themselves to it, is certain to us, who are not of the number of those to whom he offers its hospitality.

Herbert Quick, the author of "On Board the Good Ship Earth" (The Bobbs-Merrill Co., Indianapolis, \$1.25) tells us that this book is a survey of world problems. True to his name, he has lost no time in the survey and the solution of them. Unfortunately his solutions depend, not upon accepted principles, but on his own mode of viewing the problems. Mr. Edward Alsworth Ross, of the University of Wisconsin contributes an introduction, in which he tells us that Mr. Quick is "unique" as a social problem solver. We are glad to hear it, and hope, though by no means blindly, that it is true.

The New York *Sun* satirizes thus the "literary notes" with which the publishers of best-sellers nowadays supply the Press. "Who is Throorra Sniffleoff? That is the question which the public is asking and which is also inflaming court circles, both in the United States and Europe. Two continents and a number of large islands have been thrown into a furore by the brilliant new novel 'Oozing Hearts,' to which the nom de plume Throorra Sniffleoff is signed. Messrs. Stringer & Co., publishers of this amazingly brilliant work, deny all information as to the identity of the authoress, but in London literary circles it is whispered that the pseudonym disguises a certain beautiful and adventurous Princess of the Russian royal family, who is famous throughout Europe for her purple hair and her collection of emeralds. American readers of this thrilling book—we refer to 'Oozing Hearts,' by Throorra Sniffleoff, published by the Stringers—especially those Americans familiar with the inside workings of the Russian court, seem to favor this theory as to the identity of the authoress. Who but a Russian princess with purple hair and emeralds could have written those passionate and vivid scenes between Dimitri and Vodka on the back stairs of the Winter Palace? And who but a woman with purple hair and emeralds could write with a frankness so nearly approaching rankness? Again we ask with bated breath: Who is Throorra Sniffleoff, author of that superb novel 'Oozing Hearts,' published by Messrs. Stringer & Co.?"

The writer of "Topics of the Week for the New York *Times Review of Books*, has these words of praise for John Ayscough's recent volume of stories:

"It is scarcely a matter of opinion that 'Gracechurch' is a good book which cannot fail to benefit its readers. . . . It is not a satirical or ironical book, but it denotes human foibles with unfailing accuracy and kindly humor. It is, in short, a true picture of life without a suspicion of 'modernity.' England was inhabited

by people like the Gracechurch folks when John Ayscough was a boy, and they have not all been driven out yet by any means. They are not the people Mr. Bernard Shaw encounters and portrays, but they are not less lovable for that reason. 'Gracechurch' deserves to be read by all persons who like to get out of modern rush occasionally."

P. J. Kenedy & Sons, publishers of this city, have added to the Board of Directors of their corporation three of their employees, William J. Hirten, who has been closely identified with the general management of the business for several years past; James F. Doonan, manager of the Book Department, and well known for many years to Catholic book buyers throughout the United States, and Joseph H. Meier, who for the past ten years has been the Editor of *The Official Catholic Directory*. Robert J. Culhane, the attorney for the company, has also been made a Director. The business was established in 1826 by John Kenedy, the grandfather of the present proprietors.

BOOKS RECEIVED

The Macmillan Co., New York:

The Gospel Story in Art. By John La Farge. With 80 Full-Page Plates. \$5.00.

E. P. Dutton & Co., New York:

The Gathering of Brother Hilarius. By Michael Fairless. With Illustrations by Eleanor Fortescue Brickdale. \$2.50; The Quest of the Ideal. By Grace Rhys. 75 cents.

Dana Estes & Co., Boston:

The Story of St. Elizabeth of Hungary. By William Canton. Illustrated by Eleanor Fortescue Brickdale. \$1.50.

J. B. Lippincott Company, Philadelphia:

The Book of the Epic, All the World's Great Epics Told in Story. By H. A. Guerber. With an Introduction by J. Berg Esenwein. \$2.00.

Charles Scribner's Sons, New York:

History of Religions. By George Foot Moore, D.D., LL.D. \$2.50; The Religious Ideas of the Old Testament. By H. Wheeler Robinson. 75 cents; In the Upper Room, A Practical Exposition of John XIII-XVII. By David James Burrell, D.D., LL.D. 60 cents; A Mirror of the Soul, Short Studies in the Psalter. By John Vaughan, M.A. 60 cents; The Divine Drama of Job. By Charles F. Aked, D.D. 60 cents; The Story of Joseph. By Adam C. Welch, D.D. 60 cents.

Appleton & Co., New York:

Woman in Science, With an Introductory Chapter on Woman's Long Struggle for Things of the Mind. By H. J. Mozans, A.M.; Ph.D. \$2.50.

Guardian Angel Press, Boston:

Lyrics of Faith and Hope. By Henry Coyle. \$1.00.

M. H. Gill & Son, Ltd., Dublin:

Commentary on the Psalms. By Rev. P. V. Higgins, B.D.

Benziger Bros., New York:

The Unworthy Pact. By Dorothea Gerard.

Mary's Meadow, Ludlow, England:

Sweet-scented Leaves and Other Stories of Conduct and Character. By Violet Bullock-Webster. With a Foreword by Llewelyn Bullock-Webster.

La Salle Bureau, New York:

De La Salle Hymnal for Catholic Schools and Choirs. By the Brothers of the Christian Schools.

P. J. Kenedy & Sons, New York:

The Morning Watch, The Spiritual Exercises of St. Ignatius Proposed by Father Dietrichs, S.J. Translation Edited by Father Elder Mullan, S.J. \$1.50; Life and Characteristics of Rt. Rev. Alfred A. Curtis, D.D., Second Bishop of Wilmington. Compiled by the Sisters of the Visitation, With a Preface by Cardinal Gibbons. \$2.50; The Towers of St. Nicholas. By Mary Agatha Gray. 75 cents.

G. Putnam's Sons, New York:

Ethics and Modern Thought. By Rudolf Eucken. \$1.00.

German Publications:

Benziger Bros., New York:

Die Heilige Sühnungsmesse, Von P. Cölestin Muff. 35 cents.

M. Gladbach, Volkvereins-Verlag:

Gottesglaube und Gottes Natur. Von Johannes Bumüller. 40 Pf.; Lebensspiegel, Ein Familienbuch für Eheleute und solche die es werden. Von Anton Heinen. M. 1.60; Märchen von der Mutter Gottes. Aus polnischen Volkssagen gesammelt. Von K. V. Rózycki. 80 Pf.

Pamphlets:

Mrs. Frederick D. Chester, Chester Springs, Pa.

The Story of a Sacrifice. By Mrs. Frederick D. Chester.

Schwartz, Kirwin & Fauss, New York:

Hints on Latin Style. By James A. Kleist, S.J.

The Sentinel Press, New York:

Calendar of the Blessed Sacrament. 30 cents.

THE DRAMA

The Taint of Paganism

There is one class of plays offered to the public at the present time which, as every one knows, openly teach immorality. Thus, for instance, the latest abomination of Bernard Shaw ends with a supposed declaration of the Empress Catherine of Russia, that the man who does not accept every chance to indulge his passion ought to be put in a museum as a curiosity. The press reports that although this shocking production which had no right to be called a drama displeased the critics, it pleased the audience. Evidently such people are beyond hope. Nor are the plays which profess to be written for the purpose of suppressing vice by exposing it, much better. For besides pandering to a prurient curiosity, intentionally or otherwise, they are conspicuous for their lack of common sense, as well as for their ignorance of human nature.

Thus, for instance, the play called "Ourselves" is intended to assail the assumption which no sober person ever maintained, that there is one kind of morality for a man, and another for a woman. Far from proving that this double code exists, it shows the very opposite. It installs a street walker in the house of a benevolent but silly social worker and surrounds her with all the comforts of home which are undreamt of luxuries for the recipient. They are to show the prodigal how nice it is to be good. After a month of this agreeable method of moral regeneration, the "cadet" whose property she had been appears on the scene. Of course he is repelled, for the hawk has sighted another quarry: a member of the household and a married man. The inevitable happens; the two offenders are equally depraved, the woman as bad as the man. Moreover, the whole plot reveals an amazing intellectual simplicity in the playwright. A month's ticket of leave in such surroundings where there is not the slightest suggestion of any religious influence in the work of reformation, would never have resulted in making a creature of untamed passions turn such a sudden somersault into exalted virtue. Indeed, during her sojourn in this model home, the poor wretch has not received the slightest suggestion of the sinfulness of her life, or the spiritual help she needed to rise from her sin. When sent out into the streets again, she merely expresses her regret that she has caused such unhappiness in the family, and promises to warn her girl friends not to be guilty of such ingratitude. How the man arranged matters with his wife is left to the imagination of the audience. Perhaps, however, "Ourselves" is meant to be a revelation of the irreligion or unreligion which prevails in the family life of the upper classes to-day, and which is as great a menace to society as the immorality of the slums. Incidentally it disposes of the illusion that vice is necessarily connected with poverty. There was as much sin in the fine family, where the drab was harbored, as in the back alley where she usually lived.

Another example of the family decay in Christian life is presented to us in what is called "The Strange Woman." Inez Pierrefond, whose patronymic sounds like a French rendition of "bottom rock," which she has most decidedly struck, is a foreign divorcée who takes up with a brilliant architect in the town of Delphi, Ia., dispensing, however, with the superfluous preliminary of marriage. The irregularity is discovered by John's precise and proper mother who of course is shocked at this violation of the traditions, but not overmuch; so she proceeds to initiate the erring Inez into the secrets of cooking and other household activities, and ends her work of conversion by showing the frail creature John's picture as a baby, in a red plush album. The hard heart of the hitherto rebellious Inez melts; she consents to marry John and every one is happy. The red plush album did it.

It is hard to determine whether this is a sneer or an aggravated case of preternatural simplicity. It is just possible that it is a modified representation of an event that occurred a few years

ago not in far away Ia., but in nearby N. Y. It is a village idyl. The mother of a twelve-year-old son left her willing or unwilling spouse to step across the road and begin housekeeping with another individual. "Anyhow," she said, "I was never married to Number one." The neighbors were not startled; not a bit. On the contrary, the village never saw a costlier holiday when every one turned out to celebrate the nuptials and approve of the proceedings.

A few years ago such happenings would have been impossible in a self-respecting Yankee village, proud of its connection with the good old colony times. So too, would it have been unthinkable a few months ago, that a number of Catholic ladies could imagine no other means to raise funds for a shrine in honor of one whose name we would not like even to mention in this connection, except by a performance and a dance which are not associated in the public mind with the furtherance of piety. Staid old Catholics with conservative tendencies must have shuddered when they read in the public press that the

"young women of society who were in costumes wore the loose trousers, caught a little above the ankle, which are typical of Western Asia, and they found this form of garb most satisfactory in pursuing intricate steps of the tango and the popular one-step when the floor was cleared for dancing after both the afternoon and evening performances. It made a charming Arabian Nights spectacle, aided by well calculated effects in the lighting."

It is all the more distressing as even the beer-drinking and duel-fighting soldiers of the Kaiser are not allowed to indulge in such gyrations; for the news came from Berlin on November 20, that at "a big charity ball given the previous night there was no tango on the programme, and it was noticed that the one and two steps were danced by none of the officers present."

If charity could forego such assistance, enlightened piety or indeed the most ordinary intelligence should do likewise.

EDUCATION

Sex Instruction Barred from Detroit's Schools—Meeting of the Catholic Students' Association of America—Registration in the Jesuits' Schools of North America—"Agriculture Day"

An item in the news columns of the daily papers told us the other day that the postal authorities of Chicago had decided against the admission to the mails of the fascicles on "sex instruction" prepared by the physicians entrusted with the new subject introduced into the curriculum of that city's schools. These fascicles, it appears, contain synopses of the instruction to be imparted to the young people attending the classes, and are intended for wide distribution among the parents of children frequenting the public schools in order that they might be fully informed of the nature of the topics discussed. The postal inspectors explain their decision by the affirmation that the topics treated as well as the manner of treatment used in the synopses bring the publications within the limits of the law excluding obscene and improper literature from the mails. The decision should help to open the eyes of the men and women who have been loud in their approval of Mrs. Ella Flagg Young's experiment.

That excellent lady's project received another set back early in the month. Superintendent Chadsey, of the public schools of Detroit, definitely put himself on record against the plans of the eugenists to introduce the teaching of sex hygiene in the high schools of that city. The Detroit *Free Press*, commenting editorially on the action of Dr. Chadsey, declares that "his pronouncement will be received with approval and with a feeling of relief by the great mass of sensible, old-fashioned folk who believe that parents should retain some control over the upbringing of their children, and who are convinced that those parents

are, on the whole, as well able to guide their offspring aright in the more intimate matters of human existence as is any faddist masquerading as an expert."

The Detroit Superintendent does himself honor in the vigorous expression of his objections to the system inaugurated by Mrs. Young in the Chicago schools. Some of the reasons of the faith that is in him are, indeed, of so fundamental a nature as to create the hope that no headway will be made toward the local introduction of this pernicious vagary while Dr. Chadsey retains his position as head of the schools in the Michigan city. "The subject of sex relationships," says the *Free Press* describing Dr. Chadsey's stand, "is one which inevitably tends to morbidity if anything greater than the most casual emphasis is laid upon it. The adult population of America to-day is suffering seriously from the evil effects of just such emphasis. A great portion of the people seem to be able to think of nothing else. It is talked about at the club and by the fireside. It is given prominence in the theatre. It is pored over in the novel or short story of the day. The result is a most unhealthy state of the public mind, and sometimes it appears that the American people are positively threatened with monomania sexus."

Dr. Chadsey does not plead for crass ignorance,—what reasonable opponent of the sex hygiene folly for children does? He makes his plea solely for the exercise of common sense. "To permit the mental infection so widespread now among their elders to spread to boys and girls through public and formal discussion of the subject while they are at an age when they should be thinking of almost anything else in preference to it, would be disastrous. To encourage such an infection through school instruction is little short of criminal."

And the *Free Press* writer well adds: "Even parents who know their children best and are most in sympathy with them realize how difficult it is to impart all the information necessary to their well-being in the manner best calculated to do them good rather than evil. The demand that a public school teacher attempt to do this work in a classroom, that he or she speak to a crowd of young people *en masse* and at the same time try to appeal properly to each individual, is hideous. The best pedagogues know that class work is far from an ideal method of instruction even in such commonplace branches as arithmetic, geography and spelling. How can it be made to pass muster in explaining a subject as intensely personal and delicate as the one under discussion?" The Superintendent of Detroit's public schools is to be congratulated on his timely and sensible stand.

Archbishop Keane of Dubuque and Bishop Davis of Davenport were among the speakers at the fifth annual convention of the Catholic Students' Association of America, which met at Iowa City for a three days' session on November 13th, 14th and 15th. The association held its first meeting at Iowa City five years ago, at the time of its organization. Since that date its members have assembled annually in various universities and colleges throughout the Mississippi Valley, and Catholic students from all over the United States have taken part in its gatherings. Business and round table discussions took up the greater part of the time, and on November 13 a banquet and reception were held at the New Jefferson hotel. The members and delegates were guests of the Newman Society of Iowa University at the Iowa-Ames game on Saturday.

On October 1 of this year the total registration of students in the Jesuit Colleges in the United States and Canada was 20,500. Of this grand total 15,419 were following the usual college or high school courses and 5,081 were doing university work in the professional schools attached to the schools of the Society of Jesus in Fordham, Georgetown, Chicago, Detroit, Milwaukee, Omaha, St. Louis, Toledo, New Orleans, and San Francisco,

The Eastern, or Maryland-New York, Province of the Society,

leads with 6,490 in its high schools and colleges and 1718 in its university schools; the Middle Western, or Missouri, Province has a registration of 4,720 students in its lower schools and 3,127 in its university classes; the Province of San Francisco numbers 1,839 high school and college students and 133 who are doing university work; the New Orleans Province reports a registration of 923 in the lower schools and 103 in its professional courses; the Colorado-New Mexico Mission has 206 students in its one college in Denver, and in the five colleges of the Canada Province there are 1,241 attending Jesuit classes.

Dr. P. P. Claxton, the United States Commissioner of Education, has lent his influences to the "Back to the Farm" movement. According to a bulletin issued from his office in Washington he believes that a plan already in vogue in several of the States ought to be introduced into the school year's program everywhere. This is the holding of an "Agriculture and Rural Life Day" on some fixed date each year, with suitable programs prepared by the school children themselves, somewhat after the fashion already followed in all the schools for "Arbor" day and "Bird" day. On this day Dr. Claxton would have the ordinary class work give way to a form of public exercises in which the dignity and worth of country life, the development of the soil, the charm of simple and wholesome living shall be panegyrized in prose and verse and song. To this end he has caused a special bulletin to be prepared, by experts in his department, which offers to all interested in the project copious suggestions of material for such a day's program. One does not care to be too critical, yet, while some good may result from this multiplication of "days" in the school term consecrated to special topics quite outside the purpose of the class room, the expectations of those exploiting these particular fads should not grow especially sanguine because of the Commissioner's approval of their aims. The "Back to the Farm" movement, to be as successful as its promoters hope to make it, needs other and far more practical incentive and inspiration than that contained in the pretty sentiment of school children celebrating an "Agricultural and Rural Life" day.

Education in Argentina

Whatever may be the merits of Argentine public school education in theory, the *Southern Cross* of Buenos Ayres believes that in practice the whole system from the Primary base to the University apex is saturated with contradiction and paradox. The chief grievance seems to be that in Argentina the State school instead of welcoming and encouraging the cooperation of individual effort places every obstacle in the path of the private school. The State school seems to be jealous of the private school, and instead of welcoming competition which would undoubtedly raise the entire character of education, it seems to fear that competition will imperil the success of those institutions supported and controlled by the Government. Why is it, asks our contemporary, that the incorporation of the Catholic University has been refused? If the students are able to prove by the conclusive test of examination before a board of inspectors appointed by the State University and not over-friendly to private institutions that the students of the latter have mastered the official program, what more can be required? On the other hand, the instruction in some of the National Colleges is notably superficial. Here is a case in point. Three years ago 215 students entered the faculty of engineering. In the following year the number dwindled to 130. In the third year only 15 students remained to complete the course. Those who fell away were unable to continue their studies because of inadequate preparation in the National Colleges for the University. Much of the general education of the country, we are told, is going on steadily in the private schools. They are doing excellent work, literary and

technical, for the Republic, notwithstanding or rather in spite of the jealousy and thinly-veiled hostility of the State school. And so it appears that the people of Argentina in the matter of education have struggles of their own.

SOCIOLOGY

Sterilization Unconstitutional

It is comforting to learn that not all the world has gone mad. Catching the infection from some men and women insane upon the subject of the physical perfectibility of the human race, and the obligation of procuring it in any and every way possible; and persuaded with all the obstinacy of monomaniacs that every means of doing so is just, the legislatures of certain states have passed laws for the sterilization of the feeble-minded, epileptics, criminals, and other defectives. Among them was the legislature of New Jersey. The Supreme Court of the State has just declared the statute unconstitutional on grounds that must commend the decision to any rational man or woman. In the first place, it is held to violate the Fourteenth Amendment to the Constitution which declares all persons born or naturalized within the United States, and subject to its jurisdiction, to be citizens of the United States; and forbids any state to make or enforce any law abridging the privilege or immunities of citizens of the United States. Seeing the lengths to which state legislatures have gone in the matter of social legislation, we cannot but be grateful to find that their unhappy victims are under the protection of the Federal Government and may appeal with no little confidence to the Supreme Court of the United States. The second ground of the decision is an immediate consequence of the first. The practice in question exceeds the police power of the State. This may also be deduced from the very nature of such powers. Their function is to maintain public order, and therefore includes necessarily, the prevention of threatening disorders. But, in the first place, that a disorder can be said to threaten, it must be proximate; and secondly, in preventing it there must be a due proportion between the disorder and the means due to prevent it. Should robberies or burglaries be prevalent in a certain district, the police may arrest evidently suspicious characters, compel them to give an account of themselves, and, if this be unsatisfactory, order them to move on. If there be good reason to believe that they meditate burglary they may be forbidden to be abroad after nightfall; but unless there is sufficient reason to connect them with burglaries already committed, they cannot be imprisoned. Imprisonment is a means of holding one suspected of crime for trial, or of punishing one convicted of crime; but it is not a means of preventing crime. Still less can a person be imprisoned merely because it is remotely possible that he will commit a crime. On the other hand, to be feeble-minded or epileptic, or even to have a criminal record, is not a crime. Society should use every lawful means to reduce the number of such persons, but to violate one of the fundamental rights of every human being, is not a lawful means. With regard to the feeble-minded, or epileptic, these as such, are no particular injury to the community in which they live. They are objects of charity, rather than of the police. They are to be protected and, as far as possible, cured; and in this way their offspring will be helped. Should their condition be such as to make them incapable of caring for themselves, they must be cared for at the public expense. This means that they must be put into asylums; and the necessary consequence will be that they will not reproduce their kind. But this result will be obtained as we say, *per accidens*. It follows that segregation, but is not its formal effect. Moreover, such a consequence of segregation is no violation of the rights of the segregated. One may have a right, but if he is not able to perform the duties necessarily connected with that right, it remains suspended as regards its exercise. I have a right to drive an automobile along Fifth

Avenue, but until I have acquired the skill necessary to avoid accidents, I cannot exercise that right; and so it is suspended. Such treatment of the afflicted differ altogether from the positive privation of their natural rights included in sterilization. As for criminals, when one has paid the penalty of his crime, he re-enters, ordinarily speaking, into the exercise of his natural rights. The way to check them in these, is again indirect. Were they punished adequately, were previous convictions always held to oblige to greater severity, were there fewer pardons and were convictions not so often upset on technicalities, the criminal classes would be on the whole, in their proper place. As for those who are remotely criminal either on account of their parent's antecedents or on account of their surroundings, they could be dealt with by means of religion, if only public authority would give it its due scope, and by that improving of environment, in which the benevolent are interesting themselves to-day. There is no such thing as a necessary criminal. Man is a moral being. He is susceptible of moral influences; and if these be dominated, as God's providence demands, by supernatural religion, none need remain unreclaimed.

Lastly, the Supreme Court of New Jersey points out the danger of allowing a legislature to proscribe any class. Once the principle is admitted, it would be impossible to restrict its application. It might be applied to any that the majority of the legislature should choose to term undesirable. It is unnecessary to enlarge upon so prudent an observation. Examples of the abuses that might happen, will occur to any one who takes the trouble to think the matter over.

While on this subject we may remark that there is a way, favored by a good many, of reforming criminals, which however, it may help, is not likely to prove efficacious without moral and religious training. Two prisoners were sent from Michigan to Chicago to be operated upon for the cure of moral delinquency. On their return they both assured the judge that they were cured, and were full of the most virtuous aspirations. Whereupon the judge paroled them. Both probably were Catholics. The judge believes that they are morally regenerated, and hopes, to send those appearing before him in the future to the operating table, instead of to prison. If the two regenerates do not help themselves with religion, they will soon be, we fear, in the hands of the police again.

H. W.

PERSONAL

Father Jerome S. Ricard, S.J., is receiving special attention now from the news gatherers of the press as "the Wizard Weather Man" of Santa Clara University, because of the remarkable success he has had in forecasting weather conditions in California. We find this about him in the San Francisco *Monitor*: "The weather forecasts made last week by the Jesuit astronomer, Fr. Ricard of Santa Clara University, have all come true. Father Ricard promised rain and rain came; not little local rains, but million-dollar gold-drop rains from Tehachapi to Oregon; rains that mean fortunes, made and secured, on the Pacific Coast." And then it goes on to quote Father Ricard as saying: "A storm is an air-wave and the latter is analogous to a water-wave; it has a trough and a crest, a starting-point and a forward movement. The low is the trough and the high the crest. The rate of motion of a water-wave can be measured. So is it with an air-wave. Hence science can tell when and where it will arrive, especially where there is no obstacle as at sea. The land offers more difficulty."

Mr. Wilfrid Ward, the English Catholic biographer and editor of the *Dublin Review* is in this country on a lecture tour. He began the course at Philadelphia Nov. 14, under the auspices of the American Catholic Historical Society with an address on the "Four Cardinals of the Catholic Revival." On the evening of

Dec. 5 he will speak in New York at Aeolian Hall, W. 42d Street, for the benefit of the Laymen's League for Retreats and Social Studies, his subject being "Cardinal Newman and His Critics." Mr. Ward will be in this country for some months.

PULPIT, PRESS AND PLATFORM

In an editorial on the methods being pursued in New York by suffrage advocates, the *World* of Nov. 19, said:

"In her methods of agitation Mrs. Belmont is rendering a service of very doubtful value to the department-store employees whose condition she professes a desire to see improved. From her personal standpoint of militancy, the opening of her campaign may have been correctly staged. It was noisy and spectacular, and all the principal actors achieved as much notoriety as they had a right to expect from the affair. Presumably some of them had a more serious purpose.

"Inciting women who have to work for a living to strike and throw away their positions and their pay is not the only way or the best way to help them to better their circumstances. If the conditions of their work are bad, if they have just grievances, outside sympathy and support may be of real benefit in hastening a change.

"The worst counsels are those of violence and strife, where intelligent co-operation is possible. Publicity alone accomplishes marvels. The public is never slow to take sides and make its moral influence felt when it is plainly shown that any class of workers is subjected to injustice or hardship through the greed or indifference of employers.

"It is the misfortune of a certain element of militant suffragists that they hurt more causes than they help and yet never learn wisdom."

Printed Lewdness as a Business Proposition

Under this caption the *Evening Mail* of Nov. 19, said editorially:

"The deliberate and systematic effort of certain newspaper and magazine owners to increase the circulation and profits of their publications by arousing lascivious curiosity through the persistent presentation of the details of 'sex problems' deserves the earnest attention of every thinking man and woman.

"Nor should any one be deceived by the attempt to disguise an unscrupulous commercial policy based on prurience as a movement to promote social morality.

"It is not enough that the criminal courts may be invoked to punish direct and gross offenses against public decency and morality.

"Every effort should be made to arouse fathers and mothers to guard their innocent boys and girls against the sly, insidious lewdness offered to their immature minds in the form of 'romances' or 'popular science' articles.

"These pander to the lowest and most perilous human passions, who prey on the unlimited imagination and limited experience of the young, should mercilessly be sought out and exposed. Their publications should be excluded from every decent house.

"Signs are not wanting that the work of spreading this commercialized filth is increasing, and is assuming more daring forms, while those who make money by it are seeking to give its debasing allurements a false air of respectability by cunning arguments about the necessity for sex enlightenment as a social prophylaxis, a matter that belongs to parents, physicians and discreet, responsible teachers.

"There should be an organized and determined crusade to keep this printed poison out of our homes.

"It is better to prevent than to punish."